

VERSE 19 Meaning: "The Gopis said, "Oh! Creator! You are indeed very cruel! You have no compassion in your heart! At first, You bind all the beings with the cord of love, but You never fulfill their desires born out of this love! Their yearnings never get completed nor do You allow this fulfillment! You cause, without any rhyme or reason, the "separation" between beings (before fulfillment). All your actions are a big waste and meaningless indeed, like the games played by the boys."

श्रीसुबोधिनी : एतद्वाक्यैरेव भगवच्चरित्रं स्पष्टमिति न पुनर्निरूप्यते, निरोधान्ते युगलरूपा द्वादश निरूपिताः, तथैवैता इति, तासां द्वादशधा वचनान्युच्यन्ते, अत्रोपालम्भ्याः प्रथमतो ब्रह्मा यद्वाक्याद् भगवानागतः ततो भगवान्, ततोक्रूरः, साधारण्येन सर्वे, ततो बान्धवाः, ततः स्वात्मेति एवं षड्विधाः, तत्र प्रथमं त्रिभिर्ब्रह्मण उपालम्भमाहुः अहो इति ॥१९॥

SRI SUBODHINI: Through the words of the Gopis, the Lord's "Divine stories" have been made more clear. That is why, these are not repeated here. Towards the end of the topic of the "Nirodha" caused to the "Tamasi" Gopikas (in the 35th chapter), we have already seen 12 types of Gopis, saying 2 verses each. These Gopis are also like those 12 types of Gopis, and these Gopis now speak, the 12 verses (from 19th to 30th). The "accusation" part is 6 in number. Firstly it is Lord Brahma, the creator, through whose prayers only our Lord had taken the "incarnation" and had come to this earth. (2) Our Lord Himself. (3) Akura. (4) Everyone else "accused" in an ordinary way. (5) All relatives and friends and (6) their own "Atma" (of the Gopis themselves). From this verse onwards, Lord Brahma is "accused" through three verses.

अविवेको दुरात्मत्वं दत्तापहरणं तथा ।

त्रिदोषं ब्रह्मणः प्राहुर्व्यवहाराद् यतः कृतम् ॥१॥

KĀRIKA 1 Meaning: “(1) Indiscrimination (19th verse). (2) Cruelty (20th verse) and (3) taking away, what is already given (21st verse). Thus the Gopis have said about these three “blemishes”. Lord Brahma got these “blemish” while discharging his duties.”

श्रीसुबोधिनी : आदावविवेकमाहुः अहो इत्याश्चर्यं, जगत्कर्तुर्वेदगर्भस्याप्यविवेक इति, ननु मया संयोजनमेव कृतं वियोगकर्ता त्वन्य एवेति चेत् तत्राहुः विधातरिति, सर्वं विदधातीति अविशेषाद् वियोजकोपि त्वमेव, तर्हि युक्तमेवेति चेत् तत्राहुः तव न क्वचिद् दयेति, उत्पादितेषु स्वापत्यरूपेषु शिक्षार्थं दण्ड्येष्वपि क्वचिद् दया भवति, कश्चित् शरीरमेव छिनत्ति कश्चित् द्रव्यं कश्चिदिहलोकपरलोकौ कश्चिद् विषयानिति, अस्माकं तु भगवान् सर्वमेवेति केनाप्यंशेन दया चेत् तदंशस्थापनार्थं वा भगवन्तं स्थापयेत्, तदभावात् क्वचिदपि न दयेति, ननु भवददृष्टादेव भगवान् मिलितः तदपगमे गच्छतीति चेत् तत्राहुः, संयोज्य मैत्र्येति, भगवता सह जीवानां योगे नादृष्टं कारणं वियोगजनितत्वात्, सोत्तर्याम्यात्मा च, तं प्रार्थयित्वा बहिराविर्भावयित्वा सहजसम्बन्धव्यतिरेकेणैव मैत्र्या संयोज्य तान् पुनर्जीवान् भगवत्संयुक्तफलाभावात् अकृतार्थान् वियुनङ्क्षि वियोजयसि, स यदि ‘पितृलोककामो भवती’त्यादिश्रुतौ सर्वकामनासिद्धिरुक्ता, पुनरावृत्त्यभावश्च, ‘आनन्दमयमात्मानमुपसंक्रम्ये’त्यादावपि तथा, अत्र तु न कोपि मनोरथोतः परं सेत्स्यति, आवृत्तिश्च भविष्यतीति सर्वप्रकारेणाभिलषितभगवद्वियोगादकृतार्थान् एव जीवानस्मान् वियुनङ्क्षि वियोजयसि, भवेदप्येतदेवं यदि वियोजने तव वा कश्चित् पुरुषार्थः सिध्येत्, अतस्ते विक्रीडितं विशेषक्रीडारूपमेतत् अर्भकचेष्टितप्रायं जातम्, अलौकिकमपि कृत्वा उत्तमामपि प्रतिमां मृदादिनिर्मितां क्षणादेव दूरीकुर्वन्तीति, ब्रह्मणोप्यविवेकः ॥१९॥

SRI SUBODHINI: While describing the “blemish” of Lord Brahma, the creator, the Gopis, through this verse beginning with “Aho” (Oh! Alas!) his “faculty of indiscrimination” (Aviveka) is described. “Oh! It is wonderful indeed that, the creator of this universe and the originator of the Vedas, Lord Brahma, himself, is a Lord who lacks

Viveka or discrimination! This “blemish” in him makes him cause “separation” of those, whom he “unites”! “As your task is causing the “union”, in the same way, you cause “separation” too! You do all this, as you are the creator! You are capable of doing anything! Hence You are the Lord, who causes “union” and also “separation”!”

“This action of your’s is not appropriate! It appears that you never ever get compassion on anyone! A parent does give punishment, for the children born to him, for the purpose of inculcating values and virtues in them (i.e. for “educating them), but many a time, they get entitled to receive compassion too! As punishment, these children may become bereft of a hand or a leg, may be deprived of their wealth also, and for some, their “this” and the “other” world also are taken away (i.e. their happiness “here and hereafter” is destroyed) and many others get their “objects” of enjoyment and happiness, snatched away from them, at very odd times — but in all these different ways of punishments meted out, no one deprives anyone of everything! i.e. do not take away everything completely and totally! A little compassion is always exercised. For us our Lord is everything. If you ever have even a very small portion of compassion in you, Oh! Creator!, you would have allowed our beloved Lord to be with us only, even from the point of view of saving that small “portion” of compassion still left in your heart! But, you are not allowing our Lord to be near to us at any time! Hence you are a very cruel person, indeed, and without a trace of compassion in your heart!”

If it is told that the Gopis have attained our Lord only, due to the “luck and fortune” of the Gopis, and that the Lord has* to go away from them, as their “luck and fortune” are over and completed, then, answering this, the

Gopis say that, it is not luck or fortune, which makes the Lord come to the Jivas. "Union" takes place, with our Lord, when the Jiva is filled with the sense of "separation" from Him! Our Lord is the "indwelling Divine principle" (Antaryaami) and the "Divine self" Himself (Aatma). Oh! Creator! It is you, who had prayed to the Lord to come to this earth. You made His incarnation possible! Although, we have no automatic relations with the Lord, it is you, who caused our relations with the Lord, but you do not fulfill the yearning of all of us for the permanency of this "union" with the Lord and due to this, you cause also the separation of all of us from the Lord. In the holy scriptures, there are references given such as: (1) "If the Jiva wants to attain the world of his ancestors" (Chandogya Upanishad 8/2/1) — this Vedic utterance denotes that the Lord fulfills all the desires of the Jiva. (2) "After attaining the blissful Divine self" (Chandogya Upanishad 3/10/4) denotes, that after attaining the blissful Aatma, the Jiva does not come back to this "mortal" (Samsara) world again! But here, when the "separation" is caused from our Lord, there is no other result, and we have to come back to this "world" once again! Hence you separate us from our most beloved Lord, and you cause us to continue to have unfulfilled results and desires for our Lord!

"If by separating us from our Lord, you attain the fulfillment of your own desires, then it is indeed okay with us, and appropriate with you to cause this "separation". But it appears to us, that this "action" of your's is like that of a boy, done without any understanding! Like a boy makes a beautiful toy from the sand or mud or even an idol, and after some time, breaks it also! Your action resembles this "capricious" actions of this playful boy! In

this way the "indiscrimination" of Lord Brahma is brought out.

[LEKH: "Union" and "separation" are factors of inspiration. The path towards this "union" with the Lord is very clearly explained in this path of Bhakthi or devotion. The steps are:

(1) The Guru initiates the spiritual aspirant with the "Manthram of surrender" (Sarana Manthram). This enables the devotee to get "Prema" or love for our Lord - through the "Japa" (repetition) of this "Manthram" with faith and Bhakthi.

(2) This "love" for our Lord makes the soul get the knowledge and realization, that the soul has been wandering by getting "separated" from our Lord, for such a long time!

(3) This realization of a "lost treasure" of our Lord caused by this "separation" makes the soul experience sorrow, difficulty and the disappearance of true bliss or Aananda.

(4) Now the Jiva or soul decides to get back this "Aananda" and surrenders everything of his to our Lord Shri Krishna, who is capable of conferring this bliss to the Jiva, and who is of the Divine form of Aananda itself (Aanandaropa).

(5) The Jiva is an "automatic" servant (Daasa) of our Lord. But it realizes, that it has forgotten this natural "Daasabhava" (of being our Lord's servant). He now remembers this "birthright" of his viz. his "servantship" with our Lord.

(6) He comes to understand that he was, after all, even from the first instance, a servant of our Lord, and "belonging to Him" only and even in the first instance, his

own body, senses, intellect, mind, Prana (life force), inner-mind and all his qualities were never "his own" but they always "belonged to our Lord" (Bhagawadiya). Hence, as they belonged to our Lord only, he now clearly understands, that he should surrender them fully to the Lord only, and this "Samarpan" (offering surrender) is very important.

(7) In this way, the Jiva lives like a sincere, loving and devoted servant of our Lord, after having offered, in total surrender, his Atma, body and everything else, pertaining to the body, both inside and outside. He becomes as "belonging to our Lord".

(8) Due to all the above steps, the Jiva becomes entitled to attain his own "Divine self" (Swaroopā Prāpti) and through the grace of our Lord, he is blessed with the "union" with our Lord.

(9) During the "deluge" (Pralaya) the Jiva lives in our Lord only — merged in Him.

(10) When creation is done, once again by the Lord, then our Lord makes these "Jivas" His "servants" (Daasa) again to do His Seva. This "union" continues for the Jiva with the Lord, for all times to come.

The purport of all this is that "We will also come back when the Lord comes again"!

यस्त्वं प्रदर्शयसितकुन्तलावृतं-

मुकुन्दवक्त्रं सुकपोलमुन्नसम् ।

शोकापनोदस्मितलेशसुन्दरं करोषि-

पारोक्ष्यमसाधु ते कृतम् ॥२०॥

VERSE 20 Meaning: "You! Oh! Lord Brahma! have blessed us with the "Darsan" of our Lord Mukunda, with

His beautiful lotus like face, ornamented by black tresses, aquiline nose and bewitching cheeks and an enchanting soft smile, which removes the sorrow of everyone. After showing our beloved Lord's face to us in the first instance, you are now going to make this "Darsan" disappear for our eyes. You are not doing any good to us at all through this! This action of yours is cruel and condemnatory."

श्रीसुबोधिनी : किञ्च, नाविवेकमात्रं किन्तु असमीचीनमेव करोतीत्याहुः यस्त्वमिति, त्वं ह्यम्मदुपकारार्थं शोकापनोदार्थं मोक्षार्थं वा भगवन्मुखारविन्दं प्रदर्शितवान्, तदप्रदर्शनदशायां अल्पमेव शोकादिकं स्थितम्, साम्प्रतं त्वधिकं जायत इति यदपि त्वया कृतं तदप्यसाध्वेव कृतं, यथा मोहकः समीचीनमिव प्रदर्श्यासमीचीनं करोति, तथात्वमुपपादयन्ति, प्रथमतो मुकुन्दस्य मोक्षदातुर्वक्त्रं प्रधानभूतं यतो मोक्षो भवत्येव तदपि बहुभिरेव सर्वज्ञैरावृतम्, तदाह असितैः कुन्तलैरावृतमिति, नीलालकावृतत्वेन स्वस्यानधिकारेपि तत्प्राप्तिः सूचिता, कामरस एवायं परितो वेष्टितः निष्ठतीति, ततः सुकपोलं रसानुभवयोग्यम्, ऊर्ध्वा नासिका यस्मिन्निति पूर्णरसत्वेन प्रफुल्लरूपं, शोकादिनिवृत्तिस्तु तद्धर्मलेशेनापि भवतीत्याहुः, शोकापनोदनं करोति स्मितस्य लेश एव, तादृशोऽप्यत्र सौन्दर्य एवोपक्षीयते, एतादृशं मुखं सर्वदा दर्शन योग्यं पारोक्ष्यं करोषि परोक्षस्य धर्मयुक्तं करोषि, न ह्यपरोक्षैकस्वरूपं भगवन्मुखारविन्दं स्वतः परोक्षतामापद्यते, त्वं पुनरव्यक्तमपि व्यक्तं करोषीतीदमपि विपरीतं करोषि, तत्तु सर्वोपकारीति ते कृतं साधु भवति, इदं त्वसाधु, किं बहुना ते तवाप्यसाधु, अनेन कर्मणा तवापि नेष्टं सेत्स्यतीति भावः, अत एव भगवान् न ब्रह्मलोकमार्गेण गतः ॥२०॥

SRI SUBODHINI: Lord Brahma is now told by the Gopis to be not only "indiscriminate" but is also "accused" of doing cruel and condemnatory deeds! "Oh! Lord Brahma! with a view to do some good for us, you only, i.e. for the sake of destroying our sorrow and to confer the benefit of "liberation" (Moksha) on us, made us have the "Darsan" of our Lord's lotus like face. Our

Lord Himself had come down to this earth, in answer to your prayer only. When we never had His “Darsan” earlier, we, at that time, had experienced only very little sorrow —but, now, we have limitless, intense uncontrollable sorrow. Hence, whatever you have now done is very cruel and utterly inappropriate. This work of yours is like the “infatuating” actions of an “actor”, who, at the first instance, shows to the people, beautiful objects, which attracts their minds, and then does “inappropriate” actions! You also have now done with us, most inappropriate actions!

“Please see for yourself! At the first instance you have blessed us with the Darsan of our Lord and “giver of liberation” Mukunda Krishna’s lotus like face, and which confers the benefit of “liberation”. That too, you have enabled us to have the “Darsan” of our Lord’s face, beautified by black tresses, symbolized by countless “Jnanis” (realized souls). The black tresses always inspire “desire and love” in us. These black tresses, which symbolize the “Rasa of bliss” have attained the Lord, despite being “undeserved”. This is the indication.

The Lord’s lotus like face is beautified by the enchanting cheeks, which deserve to enjoy the “Rasa” or bliss (of these black tresses). The face is illumined by an aquiline long nose and the cheeks now look, as though they have blossomed fully, filled by the “Rasa” or bliss of our Lord. Our Lord’s soft smile, even a little smile, is capable of removing the sorrow of the devotees. The main purpose of this sweet smile is only to increase the beauty of our Lord’s lotus like face! The Lord’s face, which should be seen by us always, as we are desirous of having this “Darsan”, Lord Brahma! you are now going to make this lotus like beautiful face “disappear” from our sight!

In fact, our Lord is always very eager to give the "Darsan" of His most beautiful lotus like face to His devotees (and He has this nature only to generously give His Darsan) and this "face" will not become, by itself, "unseeable" i.e. how can our Lord not give "Darsan" of His lotus like face by Himself, when He is having the "Bhava" or nature of generously giving "Darsan" of Himself to His devotees at all times? Hence Lord Brahma! this cruel act of making the Lord "disappear" is being done by you only.

"You are responsible for manifesting the "unseen" (Avyaktha) and make the "seen" disappear! Your first task of making the "unseen" as "manifested and seeable" is good indeed, as it benefits everyone (i.e. when the Lord is made to take incarnation through the prayers of Lord Brahma, everyone becomes happy). But it is you, only, who make this lotus like face of our Lord "disappear", (which makes us not to have His "Darsan") and this "action" of yours is full of cruelty". Oh! Lord Brahma! what more can we say? This action of yours is bad for you only i.e. even your own desires will not be fulfilled by this action of yours! As the Lord, when He decided to withdraw His Divine form from this world, went away from the place called "Prabhasa", as a part of His Divine Leela! He did not go back to His Sri Vaikunta abode, through your Brahmalo!" This has been very clearly explained through the verses 9 to 10 in the 31st chapter of 11th canto of Sri Bhagavatam. The purport of this is, that even Lord Brahma's desires were not fulfilled.

क्रूरस्त्वमक्रूरसमाख्यया स्म नश्चक्षुर्हिदत्तं हरसे बताज्ञवत् ।

येनैकदेशेखिलसर्गसौष्ठवं त्वदीयमद्राक्ष्म वयं मधुद्विषः ॥२१॥

VERSE 21 Meaning: “Oh! Cruel creator! You only have come now in this form of Akrura. We were able to see the entire beauty of your creation in just one part of our Lord Shri Krishna’s body viz. His lotus like eyes, but you are now taking them away like a foolish person.”

श्रीसुबोधिनी : नन्वक्रूर एव नयति भगवन्तं किमित्यहमुपालभ्य इति चेत् तत्राहुः क्रूर इति, न हि त्वया समानीतः त्वद्वाक्येन समागतः अक्रूरेण नेतुं शक्यः, अतस्त्वमेव भगवन्नयनात् क्रूरात्मापि सन् अक्रूरोहमिति विपरीतं नाम धृत्वा भद्रामङ्गलवारवत्, अन्यथा प्रवेशो न भविष्यतीति, लोकापवादव्यावृत्त्यर्थं तेन रूपेण हरसे, ‘चक्षुषश्चक्षुरि’ति श्रुत्या भगवांश्चक्षुषश्चक्षुः, युक्तश्चायमर्थः प्रामाणिकत्वात्, इदं पुनश्चक्षुर्न सर्वजनीनं किन्तु त्वयैवास्मभ्यं विशेषाकारेण दत्तम्, न हि दत्तं चक्षुः देवादिभिरपि ह्रियते, अन्येनापहतं पर प्रयच्छन्ति, बतेति खेदे, एतदभावे सुतरामन्धत्वमेव, प्राकृतं चक्षुस्तु एतत्प्राप्त्या निवर्तितम्, अतोत्यन्तमपकाररूपत्वान्न हर्तव्यमिति भावः, ननु ये यत् कर्तुं प्रवृत्तास्ते तत् करिष्यन्त्येवेत्युपालम्भो निरर्थक एवेति चेत् तत्राहुः अज्ञवदिति, अत्रार्थे विमर्शकारित्वाभावात् विवेको बोधनीय इत्युपालम्भ उचित इत्यर्थः, किञ्च, तवाप्यनेन चक्षुषा महानुपकारः सिध्यतीत्याहुः येनैकदेश इति, त्वया हि सौन्दर्यं सृष्टं क्वचित् प्रकाशनीयं, तत् समुदायेन सर्वस्यापि भगवदवयवे एव भवति, तन्मूलकत्वादेव तस्य सौन्दर्यस्य, ‘विष्टभ्याहमिदं कृत्स्नमि’ति वाक्यात्, एकांश एव जगत् तत्राप्येकदेशे सौन्दर्यमिति, रूपग्रहणार्थमेव हि चक्षुषो निर्माणं, रूपं त्वत्रैव, व्यवहारस्त्वन्धानामपि सिध्यति, अत एव येन चक्षुषश्चक्षुषा तवैवाखिलसर्गसौष्ठवं वयमद्राक्ष्म, वयं च श्रुतिरूपाः, अन्यथा त्वत्कृतमप्रामाणिकमेव स्यात्, मधुद्विष इति, तवाप्युपकारकर्ता भगवान्, सोत्र रमते, तत्प्रतिबन्धोपि तवानुचित इत्यर्थः ॥२१॥

SRI SUBODHINI: “Our Lord will be taken away by Akrura only. What is the use of accusing me?” If Lord Brahma were to comment like this, the Gopis’ answer this by saying, “You are Akrura” (Kpurastwam). “Oh Lord

Brahma! it is you, who has brought our Lord to this earth, and Akrura cannot take Him away by himself! It is "you" only, who is now taking away the Lord to Mathura! You are very cruel indeed. You thought that, if you were to come here to Vraja with the name of "Krura" (cruel), then you may not be allowed to enter Vraja. That is why, you have now come with the name of "Akrura" (not cruel) and with this "name" you have come to Vraja to do this "cruel" act! Your inner-mind is indeed very cruel. Even then, you have taken this "Akrura" name, so that you can enter Vraja, without any hinderance. The other factor is, that you will escape from the condemnation of this world, by taking away our Lord, using this "name", as your "name" is very nice to hear like the words "Bhadra" or "Mangalwara" (Tuesday) as they sound auspicious by their "sound". But really speaking the meaning of "Bhadra" is "Bharani" star, on which "star-date" "travelling" is prohibited and "Tuesday" is considered as causing "difficulties" for all! (Mangal — Mars). In the same way, your "name" is sounding well, but in actual reality, does lead to great sorrow, and you yourself are very cruel."

Our Lord is the "eye" of all "eyes"! as per the scriptural dictum "eye of all eyes" (CHAKSHUSH-ASCHAKSHU). These "eyes" of our Lord is not the "eyes" of everyone. "It is you, Oh! Lord Brahma! who have given us these "beautiful eyes" specially! (i.e. the Lord's "eyes"). It is terrible for you now, to take away these "eyes" which, you have given to us, out of your own will and desire! No one does this. Even the "petty gods" do not commit this sort of crime. But you, of all the celestial deities, Lord Brahma! you have taken away the "eyes" which you have given us by yourself! If these "eyes" (please note the "eyes" referred to, are our Lord's

eyes) are taken away from us, we will all become "blind" for all time! — as after getting these "Divine eyes", we have already lost our "natural worldly" eyes. Hence, by taking away these "eyes", you will be doing a grave act of "wrong-doing" and disservice to us! Hence Oh! Lord Brahma! please do not take away our "eyes" viz. our Lord!"

It is told that, he, who had determined to complete a task will definitely rest only after completing the task, and what is the use then, of merely accusing him, as it is a sheer waste to do so! — answering this, the Gopis say, that it is necessary to teach and guide those, who indulge in wrong actions, due to their ignorance and without thinking, by telling them the proper and correct course of actions, by those who are aware of this — hence "criticism" is not misplaced, as the Gopis felt that "wrong" actions were being done. Oh! Lord Brahma! please see! Through these "eyes" there is great benefit for you also! How? As you are the creator of all that is beautiful in this world, and this "beauty" you exhibit, only little by little at certain places. Our Lord has told in the Gita that, "I am holding this universe in a very small part of my body" and from this, we can appreciate that, the root-cause for all "beauty" in this universe is our Lord only, and this entire universe is situated on one of the parts (limbs) of our Lord! In this universe, we come across "beauty" at some rare places only, and to see and enjoy this "beauty" people have to go to several places. If all the people are enabled to see this "beauty" in one place, and not made to run from place to place, it will be perfect. Now, if all this beauty is seen by all in one part of our Lord only, then it will be "most perfect" situation, and that is why you have made the most beautiful "eyes" of the Lord and

have also given us the “eyes” to see them! It is the task of the “eyes” to see “beautiful objects and forms” and your creating the “eyes” for all, get fulfilled only in this way — as all other actions of the body, even a “blind” person can attend to! But “beauty” of “form” and “objects” can be seen by the “eyes” only. Hence, you are taking away the “eyes”, through which we were seeing and enjoying the “beauty” of this entire creation.

“Please see! We are all Gopis symbolizing the holy Vedas and other scriptures. Even after being the symbols of the Vedas and other holy scriptures, if we are unable to witness and have “Darsan” of the “beauty” made by you, then this creation of your’s and all other works done by you, will not have the basis of any “evidence or proof”. Our Lord Sri Hari had killed the demon Madhu and He conferred great benefits on you, and is always gracious to you. The same Lord is now enacting His Divine Leela in Vraja now, having taken His incarnation. It is not appropriate for you to come in the way of His Divine Leela or put a “hindrance” in the fruition of His Divine play”! This is the purport.

न नन्दसूनुः क्षणभङ्गसौहृदः समीक्षते-

नः स्वकृतानुरा बत ।

विहाय गेहान् स्वजनान् सुतान् पतीन्-

स्वदास्यमब्धोपगता नवप्रियः ॥२२॥

VERSE 22 Meaning: “The son of Nandagopa has the habit of breaking the friendship built over a length of time, in a split second! He then establishes new loving relationships! He does not even see us, who have become unhappy due to Him and for whose sake, we have given up our houses, husbands, father, sons and all others of our family and become His servants.”

श्रीसुबोधिनी : एवं ब्रह्मण उपालम्भमुक्त्वा स्वतन्त्रो भगवान् ब्रह्माणं न मन्यत इत्याशङ्क्य भगवत उपालम्भनमाहुः न नन्दसुनुरिति चतुर्भिः, यद्यपि भगवान् मार्गान् विधाय स्वयमुदासीन एव तिष्ठति, दूरे स्थित्वा च किञ्चित् करोति न तु सर्वथा, तथापि प्रपत्तिमार्गे न किञ्चित् कृतवान् नापि शास्त्रं न वा साधनानि प्रमाणवाक्येपि 'अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि' इति प्रमेयबलमेवोक्तवान्, अत उपालम्भ्यो भवत्येव, किञ्च, नन्दसुनुः, भक्तकृपया भक्तिभार्गेपि नन्दस्य पुत्रो जातः, यत्रैतावद् भवति अप्रयोजके तत्रास्मासु मनोरथार्थमेव कथं न विलम्बं करोतीति, अत एव प्रायेणान्याभिनिवेशो जात इत्याहुः क्षणभङ्गसौहृद इति, क्षणेनैव भङ्गो तस्य तादृशं सौहृदं यस्येति, अन्यथा विचारयेद् वा, अत एव न समीक्षते सम्यक् पश्यत्यपि न, न हि गतसौहृदा दृश्यन्ते, द्रष्टव्या इत्यत्र हेतुमाहुः स्वकृतातुरा इति, स्वकृते भगवदर्थमेवातुरा दीनाः, बतेति खेदे, कर्ममार्गेपि लौकिकेपि स्वकृतातुरेषु समीक्षा क्रियते, ज्ञानमार्गे तु आत्मत्वेनैव नित्यप्रकाश इति बहिराविर्भावात् स पक्षो भगवतैव त्यक्तः, स्वस्य प्रपत्यधिकारित्वमाहुः विहायेति, 'सर्वधर्मान् परित्यज्ये'त्यर्थः, गृहत्यागेन तद्धर्मत्याग उक्त एव, बाह्यश्चत्वारः आन्तराश्च तथा, बाह्यानां परित्याग एव, आन्तराणां तु दास्यार्थं स्थापनमिति, बाह्यानि गणयन्ति स्वजना बान्धवाः, सुताः स्वस्मादुत्पन्नाः, पतयो नियामकाः, विशिष्टत्वात् बाधकत्वात् स्वतन्त्रत्वात् स्वस्यैव भोक्तृत्वाभिमानाच्च आन्तरवत् नैषां दास्योपयोगः, अतस्त्यक्तव्या एव, स्वदास्यमित्येकशब्दार्थ उक्तः, न तु देशादिसहितस्य, तदप्यद्धा साक्षात् न तु नामादिद्वारा, एवमुपगतानपि न समीक्षते विचारयत्यपि न, अतः केवलं खेद एव कर्तुमुचितः, असमीक्षायां हेतुं कल्पयन्ति नवप्रिय इति, असमीचीनमपि नवमेव प्रियं मन्यते, अयमप्येकः स्वभावः ॥२२॥

SRI SUBODHINI: In this way, the Gopis made the "accusations" of Lord Brahma. But they were aware, that the Lord is independent and is not under the control of anyone. Perhaps, He may not respect the wish of Lord Brahma. Hence they are now "criticizing" our Lord only through 4 verses. They realized, that they should not be

critical of the Lord's actions by themselves. So they decided to "accuse" Him based on the scriptures.

Although, our Lord has made many "paths" for attaining Him, our Lord also, acts as though He is "disinterested" (Udaasina). But He also does help the devotees, although He stays far away, in some little way or another. But in this path of "surrender", the Lord did not provide for any specific system, not even a scripture or a spiritual way for it! Even in the words of "evidence" as seen in the path of "Mayrada" (orderly path) Bhakthi, the Lord's words are (as taken from the Gita), "I will release you from all sins" — showing His power as a "Prameya" (the goal being our loving Lord). Hence the Gopis considered that the Lord deserves to be criticized! — as He has not provided any "system" in this path of "surrender"!

"The Lord is the son of Nandagopa. The Lord has shown His grace on the devotee Nandagopa and He has become, the son of "Nandagopa" in this path of Bhakthi or devotion. The Gopis say, that the Lord has showered so much grace on Nandagopa, but he cannot make the Lord happy, as the Gopis can do. Hence this showering of love on Nandagopa is not useful to Him! (i.e. the Lord). He can become even as a son to Nandagopa and if this is so, why can't He delay in going to Mathura, for our sake? From the arrangements being made for His quick departure from here, we can realize, that the Lord has now found a new "attachment" and "love" for another! He is indeed capable of ending, in a split second, long standing "love"! His friendship is momentary indeed! If He believed in "long lasting" love, then, He would have thought about us also! In fact, the Lord is not seeing us properly anymore! Thus, it is very true indeed, that no one

befriends those, whose "friendship" has been destroyed or got broken up!

In fact, the Lord should never forsake us as we have all become, unhappy, due to our eagerness to have the love of our Lord. the word "Bata" has been used to express anxiety and sorrow.

Both in the path of "action" and in the "worldly" way, one always sees clearly those, who show anxiety and worry for us. In the path of Jnana, as our Lord is the "Aatma" (Divine self) of everyone, He is always "present and illumined" in the heart of these "Jnanis". Now, at this time, the Lord has manifested Himself outside and He has given up this path by Himself (i.e. being aware of others' problems and difficulties).

In the Gita, our Lord has declared "By giving up all your Dharmas "duties" (Gita 18-66) and as per His order, the Gopis have given up their houses, relatives, friends, husbands and sons etc. and are deserving for being blessed by our Lord, through this path of "surrender" to Him. By saying, that these Gopis have renounced their homes, what is meant is, that they have given up all their duties and actions pertaining to their homes. "Duties" (Dharma) are of two kinds. (1) The outer and (2) the inner. The "outer" Dharma consists of 4 factors viz. (1) House, (2) family members, (3) the "vital air" (Prana) and (4) the inner-mind (Antahkaran). In this, it is necessary to renounce the "outer" Dharmas and the "inner" Dharmas have to be preserved for the purpose of nurturing the "Bhava" of a servant to our Lord.

The Gopis are counting the renunciation of the "outer" Dharmas, in their own lives. We have already explained, as to how they had already done the renuncia-

tion of their houses and others pertaining to their "outer" duties viz. One's own family members, friends and relatives, children (son), who have been born from themselves only and the husbands, "who always keep us under their control". These "four" types of persons cannot be used, with the spirit of being a "servant" (Dasa), as one could do with the four factors of the "inner" Dharmas. This is due to the fact that respectively these four have the nature of being (1) being special, (2) being a hindrance, (3) being independent and (4) having the "ego" as the "enjoyer" (Bhoktha). Hence all these 4 are deserving to be given up or renounced.

In this verse, through the use of the words "Swadasya" (having the attitude of being your servant), what is really meant is "Mamekam" (to me alone). "We desire the "servantship" of You only". We do not want anything else! — as we have come to surrender to You only, who is the Lord of the universe. We have not surrendered, through the chanting of holy names or Manthrams (incantations)." By telling like this, the Gopis have shown that they do deserve much more! "In this way, we have attained your servantship". But the Lord is not even perturbed or thoughtful of us, who have come to Him, in this way. Here one can only express anguish and sorrow, through such a treatment by our Lord.

The Gopis now think about the reason, as to why the Lord is not seeing them at all. They presume that the Lord has now become fond of a new object or a person. "The Lord may be loving a new person, who may not deserve the Lord". The Gopis think in this way and also say that, "this also is a kind of His Bhava or attitude (of the Lord)."

[LEKH: Why does the Lord deserve to be criticized? This is because, He, as the Lord of the universe has provided the systems, scriptures,, the path and the spiritual practices etc. for the worldly path of action (Karma Marga), the path of Jnana and others. But for the path of devotion of Bhakthi, He has not provided any of the above 4 systems etc. as in this path the power for the devotee is from the “beloved” Lord only (Prameyabalam). Hence for this grave omission on the part of the Lord, which is now directly affecting the Gopis, as they no longer will have any support, as the Lord Himself is going away, the Gopis thought, that the Lord deserved to be accused and condemned!]

नवप्रियत्वेन सूचितं भावं प्रकटीकुर्वन्ति त्रिभिः ।

नूतनं त्रिविधं भवतीति, सुखं प्रभातेति ॥

Meaning: “The “new” is of three kinds. The “new beloved” of our Lord — referred to by the Gopis — is explained in three verses, beginning from the next verse.

सुखं प्रभाता रजनीयमाशिषः सत्या-

बभूवुः पुरयोषितां ध्रुवम् ।

याः संप्रविष्टस्य मुखं व्रजस्पतेः-

पास्यन्त्यपाङ्गोत्कलितस्मितासवम् ॥२३॥

VERSE 23 Meaning: “Today, certainly, it will be an auspicious morning for the ladies of Mathura, as all their desires will be fulfilled totally. When the son of Nandagopa will enter that city, then these ladies will drink deeply, till their hearts are filled, the nectarian smile of our Lord, along with His Divine look (at them).”

राजस्तामसश्चैव सात्त्विकश्चेत्यनुक्रमः ।

KĀRIKA Meaning: "The three "Bhavas" (attributes) of Rajas, Tamas and Satwa are explained respectively".

श्रीसुबोधिनी : इयं रजनी अस्मत्प्रतिपक्षाणामेव सुखं प्रभाता रजनी न त्वस्माकम्, आशिषश्च मनोरथाः ब्राह्मणैर्निरूपिता वा तासामेव सत्या बभूवुः, यतस्ताः, पुरयोषितः चतुराः, अन्यथात्रैवागच्छेयुः, अत एवास्माकं गमनमपि तत्र बाधितम्, सपत्नीनामयमवसर इति, अस्मद्भोगकालापेक्षया तासामुत्तमो भविष्यति, देशश्चोत्तमः, अतः पुरवासिन्य भाव्यर्थं परिज्ञाय स्थिरा जाताश्चतुरा एव, अतः ध्रुवमेव महोत्सवो भविष्यति, उत्सवमाहुः याः संप्रविष्टस्येति, सम्यक् प्रविष्टस्य व्रजस्पतेः गोकुलस्वामिनो गोविन्दस्य स्वस्थानं प्रविष्टस्य मुखं पास्यन्ति, प्रभोर्मुखे परकीये च महानानन्दो भवतीति, तस्मिन् मुखे तासां मधुपानमपि भविष्यति, न केवलं लावण्यामृतपानमिति विशेषमाहुः अपाङ्गेन उत्कलितं यत् स्मितं तत्सहितमधरामृतं तदेव देहादिविस्मारकम्, अनेन तासां पूर्वदुःखस्मरणाभावात् साम्प्रतमानन्दानुभवाच्च तासामेव महद्भाग्यं न त्वस्माकम् ॥२३॥

SRI SUBODHINI: The Gopis say, that for their "opponents" viz. the women of Mathura, this night is the portender of a beautiful and auspicious morning. But, "for us tonight is not such a night at all! The "blessings" of the Brahmins and their own desires have become a reality, as these ladies are clever ladies of the city! If they were not clever, they would have come to Vraja for getting "Darsan" of the Lord! they are clever and that is why, our going to Mathura also will not be fruitful for us either; as this is the "time" for these "competitors" of ours' at Mathura! In comparison to our place (i.e. Vraja) and ourselves, certainly their place and companionship will be better! These clever women, having come to know of our Lord's visit and advent, even from the first instance, have established themselves firmly at Mathura. Indeed,

they are very clever! Hence, it will be certainly a “festival” time for them now, when the Lord visits Mathura!”

The Gopis are describing this festival. They say that these Ladies will drink the nectar of our Lord Govinda’s face — our Lord who is the Swami or the Lord of Gokulam — as they will consider this, as a service of great “bliss” for them, as this sort of bliss from another, who is other than their own husband is considered by them as more valuable! But, they will get to drink not only the “nectar” of beauty from our Lord’s lotus like face, but also the drinking of “honey” from His face! Explaining the nature of this nectar, the Gopis say, that this nectar of our Lord’s lower lips, coupled with His compassionate loving “looks” accompanied by His soft smile, has the capacity to make everyone forget their bodies! The purport of this is, that the ladies of Mathura do not have the remembrance of their earlier “sorrow” (which the Gopis had) and as they have now got the “Darsan” of our Lord’s lotus like face, they would experience the Divine “bliss” of our Lord and due to this, they are extremely fortunate and lucky indeed! “We are not lucky or fortunate at all”!

तासां मुकुन्दो मधुमञ्जु भाषितैर्गृहीतचित्तः-

परवान् मनस्व्यपि ।

कथं पुनर्नः प्रतियास्यतेबला ग्राम्याः-

सलज्जस्मितविभ्रमैर्ध्रमन् ॥२४॥

VERSE 24 Meaning: “Oh! Forlorn friends! Oh! Dear sisters! The sweet words of these city ladies will rob away the heart of our Lord Shri Krishna! His mind will get entangled in the tender bashful smiles and behaviour

of these beautiful women. Then how will our Lord Shri Krishna, although He is a courageous person and will be still under the control of His father, will ever come back to us- mere village folk?"

श्रीसुबोधिनी : नन्वस्तु तासामद्य श्वः परश्चो वा भगवानत्रायास्यतीति अस्माकमेव सुखं भविष्यतीत्याशङ्क्याहुः **तासामिति**, स हि मोक्षदाता अस्माकं मुक्तिमेव दास्यति शास्त्रसिद्धां, तासां वा **मधु** स्वादिष्टं **मञ्जु** मनोहरं ग्रहणे पर्यवसाने चोत्तमं यत् **भाषितम्**, एकेनापि कार्यसिद्धौ बहूनि तानि अतो गृहीतचित्तः चित्ताधीनश्च पुरुषः, ननु नन्दोस्ति सङ्गे भगवांस्तु जितेन्द्रियः पराधीनतयैव प्रवर्तते न तु स्वत इति चेत्, सत्यम्, यद्यपि **परवान्** यद्यपि **मनस्वी** तथापि **नः** अस्मान् प्रति **कथं** प्रतियास्यति, एकदा अयं रसो भुक्त इति उद्धृता इतिवत्, यथा नन्दाधीनः तथान्याधीनोपि भविष्यति, यथा वयं तथा अन्या अपीति, **अबला** इति सम्बोधनं सम्मत्यर्थमुपायाभावार्थं च, **ग्राम्या** इति स्वस्मिन् बाधको धर्मः, यद्यपि ग्राम्यः प्राथमिको भवति रसः, अतः सम्भावना, तथापि नागरिकादीनां सर्वेषामेवोपभोगे महानेव कालो भवतीति पुनरावृत्तिर्भवति न वेति **कथमिति**प्रकारप्रश्न, प्रथमप्रवृत्तौ लज्जा ततः **स्मितं**, ततो **विभ्रमाः**, तैस्तत्रैव भ्रमन् पुनस्तास्वेव मण्डल परिभ्रमं कुर्वन् **कथं** प्रतियास्यति, न हि भ्रमे उत्पन्ने गमनमार्गस्यापि विस्मृतत्वात् भ्रमणं युक्तमेव ॥२४॥

SRI SUBODHINI: Today, these ladies of Mathura will have their happiness. But when the Lord, either tomorrow or later, comes back to Vraja, then we also will have our bliss with His grace. With this "doubt" in mind, they are speaking, through this verse.

Our Lord Mukunda is the "giver of liberation". Hence, He will give us "liberation" as per the scriptures. But these ladies of Mathura, having sweet words for our Lord will enchant and rob the mind of our Lord and having come under their control, our Lord will continue to stay there only!

But Nandagopa is with our Lord and hence He is under the control of Nandagopa. How will the Lord come back to us even then? We have been blessed, earlier, with the "bliss" of our Lord's Divine self, and we are as good as having attained "liberation"! Due to this, the Lord may not return to us at all. The Lord is now under the control of His father Nandagopa and in the same way, He may come under the control of another also, as women like us are there in Mathura, in plenty!

The word "forlorn" (Abala) used in the verse denotes, that the Gopis were aware that they had no plan or way to prevent the Lord's "going away" to Mathura. "We are after all weak village folk and due to this reason also, the Lord may not come back to us."

Although "bliss" for these Gopis is very important (i.e. from the Lord), they could all go behind the Lord, but they may have to wait at Mathura for the Lord to look at them, as the clever ladies of Mathura would have appropriated the Lord's time completely! Then the Gopis thought, as to how they can go along with our Lord and also, as to how will they return also to Vraja?

"Bashfulness" is an important part of "love". Then comes the soft smiles and afterwards the full exuberance and manifestation of "love". Our Lord will get entangled in the "circle" of the city ladies and "why He will come back to us, as the Lord will get into a state of "Bhrama" (delusion). Once He gets into this "circle", He will never be able to get out of this circle! The word "delusion" (Bhrama) has two meanings. (1) Getting entangled into the "circle". (2) Instability in one's mind — "wayward" nature. Both the meanings are applicable here, although this is not appropriate for our Lord. Even then, the Gopis

say that, "Why would the Lord get out of this circle and come back to us"? He will never come! This is the "Bhava" (nature) expressed by these Gopis.

अद्य ध्रुवं तत्र दृशो भविष्यते-

दाशार्हभोजान्धकवृष्णिसात्वताम् ।

महोत्सवः श्रीरमणं गुणास्पदं द्रक्ष्यन्ति-

ये चाध्वनि देवकीसुतम् ॥२५॥

VERSE 25 Meaning: "Today the eyes of those people belonging to the Dasarha, Bhoja, Andhaka, Vrishni or Satwata clans will attain the supreme bliss, as they will have the "Darsan" of our Lord, who is the husband of Goddess Laxmi, the son of mother Devaki and the repository of all auspicious virtues."

ननु भगवान् भक्तवत्सलः समायस्यतीति चेत् तत्राहुः अद्येति, भक्ता अपि तत्र बहवः, अतस्तेषां दाशार्हभोजान्धकवृष्णिसात्वतां पञ्चविधानां कुकुरादीनामपि संग्राहकाः तथापि सत्त्वप्रधाना एव गणिताः, तेषां दृशो महोत्सवो भविता, शोभा हि द्रष्टव्या, लक्ष्यधीना च शोभा, तस्या अपि रमण इति, किञ्च, ये चाध्वनि, देवकीसुतत्वात् तद्धितार्थं गच्छन्तं ये मार्गे द्रक्ष्यन्ति तेषामपि दृशो भविष्यति महोत्सवः, ननु दर्शनमात्रेण कथमिष्टसिद्धिरिति चेत् तत्राह गुणास्पदमिति, अनन्तगुणानामास्पदत्वात् दर्शनानन्तरं गुणास्तत्रैव समायास्यन्ति, अतो महानेवोत्सवः फलपर्यवसायी, त्रिविधा अपि गणिताः। ॥२५॥

SRI SUBODHINI: Our Lord always shows compassion (Daya) on His devotees. Will He come by Himself? When a doubt arose in her mind, the Gopi says, that the Lord has many devotees at Mathura also. Due to this, devotees of the various clans such as Dasarha, Bhoja, Andhaka, Vrishni and satwata, will have their "eyes" filled with the limitless "bliss" (Aananda) of having the

“Darsan” of our Lord! In fact their “eyes” will celebrate this as a grand festival! This “beauty” is worth seeing, although this “brilliance” is under the control of Goddess Laxmi. Of course, our Lord is also the husband of Goddess Laxmi!

Our Lord is the son of mother Devaki. Hence with a view to benefit His mother Devaki, the Lord has decided to go to Mathura. On the way, whosoever gets the “Darsan” of our Lord, their “eyes” also will experience a “Grand” festival today. Our Lord is the abiding place (Dham) of all the virtues and qualities. He has in Himself innumerable Divine qualities. Hence on just having His holy “Darsan” only, the persons, who get this “Darsan” will also get the same virtues, which the Lord has! — and also all their desires will get fulfilled. Hence, today, all those, who get the “Darsan” of the Lord, will not only get the result or “Phalam”, (for all their desires) but will also attain great Divine bliss. In this way, through these 3 verses (23rd, 24th and 25th verses), the Rajasa, Tamasa and Satwika “Bhava” or attitudes, expressed through these loving statements made by the Gopis, have been described.

मैतद्विधस्याकरुणस्य नाम भूदक्रूर-

इत्येतदतीव दारुणः ।

योसावनाश्वास्य सुदुःखितं जनं प्रियात्-

प्रियं नेष्यति पारमध्वनः ॥२६॥

VERSE 26 Meaning: “Alas! Such a cruel person’s name should not be “Akrura” at all (Akrura means non-cruel). This is indeed very gruesome! As this person, is engaged in taking away our Lord Shri Krishna, who is more dear to us than our own lives, so far away, without even giving us comforting “assurances” (i.e. that the Lord will soon come back).

श्रीसुबोधिनी : एवं चतुर्धा भगवन्तमुपालभ्य अक्रूरोपालम्भनमाह
 मैतद्विधस्येति, संज्ञा ह्यन्वर्थोचिता, क्रौर्यादयस्त्वन्तःकरणधर्माः, अतः अविचार्यैव
 नामकरणं कृतमिति, अक्रूर इत्येतन्नामास्य मा भूत्, यस्तु सर्वमारकः स
 कथमक्रूर इति, यतोयमतीव दारुणः, अतः आक्रूर उचितः, ननु कार्यार्थं
 सोपि समागतः किं कुर्यादिति चेत् तत्राहुः अनाश्वास्येति, सुदुःखितं
 गोपीजनं, तेषां सर्वस्वभूतं ताननाश्वास्य नयतीति, आश्वासनं हि भगवन्तमानीय
 केनचिद्रूपेण वा अत्र स्थापयित्वा समागमिष्यामीति वाग्बन्धं वा कारयित्वा
 पश्चात् नयनमुचितम् न तु धनादिदानं, यतो भगवान् प्रियात् प्राणादपि प्रियः
 आत्मनोपि, नयनं च न गोचारणवत्, किन्त्वध्वनः पारं, यत्र गतः तस्मिन्
 दिवसे नायाति ॥२६॥

SRI SUBODHINI: In this way, after giving, in 4 ways, our Lord a "severe accusation" through this verse, Akrura is condemned. One should keep one's name as per one's primary quality only. To be hard, cruel and bad are the qualities of one's inner-mind. The Gopis say now that, "This person's name has been kept, without any thinking at all, as "Akrura"! in fact, this name is absolutely inappropriate for this person. Oh! Friends, how can a person who kills everyone is named like this i.e. "Akrura", meaning "a person who is not cruel"! As he is now bent upon killing all of us, his name should be "AAKROORA" (meaning "totally cruel"), as this messenger of Kamsa is very cruel and gruesome."

"This person has come to attend to his work. What else can he do? He has to obey the orders of his master Kamsa and carry out his work! "If this doubt arises in their mind, then as reply to this, they say that, "See, this person, is not giving us any assurance or comforting words, especially when we are passing through intense sorrow, and is taking away our greatest wealth and treasure (our Lord) from here? He should have assured us, that he

will keep back our Lord at Gokulam only, after bringing Him back. He should promise us this, or make our Lord Shri Krishna promise us, through His own words telling us, that He will definitely return back! He should take away our Lord only, after fulfilling either of the above promises/actions. This would have been appropriate. He has not done anything like this, and without giving us any assurance, he is taking away our Lord! the Gopis will not be satisfied or reassured by the giving of wealth etc. because for them, the Lord was much more valuable, than their own lives or even more valuable, than their own "Aatmas" (Divine self)! The Gopis now say, that Akrura is taking away the Lord, not for a small distance, which the Lord did during the grazing of His cows, but to a very far away place, wherefrom the Lord cannot return on the same day!

अनार्द्रधीरेष समास्थितो रथं तमन्वमी च त्वरयन्ति दुर्मदाः ।
गोपा अनोभिः स्थविरैरुपेक्षितं दैवं च नोद्य प्रतिकूलमोहते॥२७॥

VERSE 27 Meaning: "See! This Akrura having a stone-like heart is getting up on the chariot! Along with him, all these ignorant Gopas are busily engaged in arranging quickly their own carts for their journey! The big and elderly Gopas are also not blocking the going away of our Lord and all these people. Today our own Lord is certainly against our desire and will."

श्रीसुबोधिनी : सर्वानेवोपालभन्ते अनार्द्रधीरेष इति, गोपिकाव्यतिरिक्तानां सर्वेषामेव महानुत्साहः, अतः सर्वे प्रातरेव भुक्त्वा अक्रूरव्यतिरिक्ता रथारूढा जाताः, शकटारूढाश्च, भगवानपि यशोदादिभिरभ्यनुज्ञातः सम्यगेवास्थितो रथं, अस्मिन्नपि समये अस्मद्विचारं न कृतवानिति अनार्द्रधीरेष कृष्णो दृश्यते, न तु सोस्मान् पश्यति किञ्च, तमनु यावन्तो गोपाः ते सर्वे दुर्मदाः विचाररहिताः परघातेपि क्लेशरहिताः, अमी त्वरयन्ति यतस्तथैव दृश्यन्ते,

चकारादक्रूरोपि, ते च शकटारूढा इति तेषां चलनक्लेशाभावश्च, पश्चात् स्थितशकटानुरोधेन गन्तव्यं पततीति **अनोभिः** साधनैरित्यप्युक्तम्, तर्ह्यपनन्दादयो वृद्धा वक्तव्या इति चेत् तत्राहुः **स्थविरैरुपेक्षितमिति**, तेषां विचारेण तथा गोप्यस्तथा नागर्यस्तथैव नन्दादयस्तथैव वसुदेवादय इति, नन्वदृष्टं प्रार्थयन्तुयथा विघ्नः कियत्कालं प्रतिबन्धो वा भवेत्, तत्राहुः **दैवं चेति**, चकारात् कालादयः सर्व एव **प्रतिकूलमीहन्ते** ॥२७॥

SRI SUBODHINI: Through this verse, the Gopis blame everyone. Except the Gopis, everyone was showing very eager interest and enthusiasm to go to Mathura! Hence everyone had their food eaten, very early in the morning, and set out in their chariots and carts. Our Lord also had got into the chariot, after getting permission from mother Yasodha and others, with a view to go to Mathura. The Gopis thought, "Even at this crucial time, the Lord has not thought about us! Hence, this Shri Krishna seems to be a person, with a hard heart and it appears, that He does not want to see us at all!"

"Here all the Gopas are without thinking power at all! They appear, as though they are not perturbed even on seeing the "killing of others"! — as they are also clamoring to go fast to Mathura! Akrura, obviously is preparing to leave Vraja very quickly. Afraid of the pain, which they will experience by going to Mathura, through "walking", all the Gopas, have now taken recourse to get on the chariots and carts available, and everyone of them has got ready to go! They were also preparing the carts loaded with the materials to be taken to Mathura. At this juncture, it will be inappropriate to request Upananda and other elderly Gopas, to try to stop our Lord from going to Mathura. They themselves have not given up, as they consider the ladies of Mathura and the Gopis of Vraja as the same, and Nandagopa is same as Vasudeva! (i.e. they

do not feel any difference to actively intervene now to prevent the going of Shri Krishna, so that the Gopis and Nandagopa are made happy). If someone were to advice the Gopis, that the only alternative left for them now, is to pray to the Almighty Lord, to create some obstacles or hindrances now, so that the Lord will decide not to go to Mathura, the Gopis give the reply that, "Today our Almighty God, time, place etc. are all working against us" (or work against us i.e. their prayers will not be answered).

निवारयामः समुपेत्य माधवं किं-

नोकरिष्यन् कुलवृद्धबान्धवाः ।

मुकुन्दसङ्गात् निमिषार्धदुस्त्यजाद्-

दैवेन विध्वंसितदीनचेतसाम् ॥२८॥

VERSE 28 Meaning: "Come! Let us all, now, together prevent our Lord Shri Krishna, from going! What will these elders and big leaders of our community do? We cannot give up the companionship of our Lord Shri Krishna even for a half-second! Due to our misfortune, He is Himself leaving us!"

श्रीसुबोधिनी : स्वप्रवृत्तिबन्धकत्वेन बान्धवानुपालभन्त्यः तानवगणयन्ति निवारयाम इति, सर्वाभिः सम्भूय भगवान्निवारणीयः, तथा सति बान्धवाः कोपं करिष्यन्तीति चेत् तत्राहुः किं नोकरिष्यन्निति, नोस्माकं किमकरिष्यन्निति किं पूर्वं कृतवन्तः, करिष्यन्ति वा, ते हि कुलस्यैव वृद्धा बान्धवाः कुलापेक्षायां सत्यां कुले स्थापयन्ति नत्वतिरिक्तं किञ्चित् कुर्वन्ति, भगवतः कुलस्य च तारतम्ये विचार्यमाणे कुल बन्धकं भगवान् मुकुन्दः, किञ्च तस्य सङ्गः साक्षात् स तु निमिषार्धमपि दुस्त्यजः, तस्माद्धेतोः दैवेनैव स्वादृष्टेनैव विध्वंसिताः अत एव दीनचेतसः, तेषां कुलस्थैर्न किञ्चित् कर्तुं शक्यते, यदि ते भगवते दद्युः तर्हि कुर्युरिव, तत् तु न कुर्वन्तीति,

प्रतिबन्धकत्वाच्च न तैः किञ्चित् कार्यं, अपकारश्चेत् अस्माकं स्वत एव सिद्धः पिष्टपेषणं तैः किं कर्तव्यमिति, ननु निवारणे किं भविष्यति यदि नागमिष्यति तत्राहुः माधवमिति, स हि लक्ष्मीपतिः बलात् तया गृहीतस्तदीयो जातः एवमस्यदीयोपि भविष्यतीति, यत्ने कृते तु नास्माकं बुद्धिदोषः अकृते तु पश्चात्तापो भविष्यतीति भावः, पश्चात्तापाभावार्थमेवमुद्यमः न तु कार्यं भविष्यतीति, तथापि न सर्वासां सम्मतिरिति लौकिकालौकिक-परमार्थदृष्टियुक्ताभिरप्रवृत्तमिति ॥२८॥

SRI SUBODHINI: Through this verse, the Gopis, while blaming the relatives and others, who have put obstacles in the fulfillment of their desire to keep and retain the Lord at Vraja, are now showing “disregard” to them, for their “inaction”! “We will now all get together and will stop our Lord from going to Mathura. Come! If by doing this, even if the elders and big persons of our family get upset, what can they do to us? What have they done to us before and what can they do now to us? After all, they are our own elderly and respectable clan members. They will keep us with themselves only, in the family and they cannot do anything else.”

On comparing our “Lord” and the “family”, the Gopis thought that the “family always binds everyone and our Lord Mukunda does the opposite viz. gives Moksha or liberation! When we get His “Darsan” and companionship, we cannot even leave Him even for half-a-second from our eyesight! We cannot leave Him at all! Because, for the companionship and union with Lord Mukunda only, our misfortune of falling from grace, in the eyes of our own families has taken place! Thus, this “misfortune” of ending the “union” with Lord Mukunda is again caused by the Almighty God only, and due to this, our mind is very unhappy. None from our family or

friend's circle will do anything to mitigate our unhappiness, as we will consider, that they have benefited us only when they give us back our beloved Lord”!

But these persons are not helping us at all! On the contrary, they will prevent us from our efforts! Hence we have no use of them! Whether we would “live or die”, they are always eager to do “disservice” (Apakaar) to us only, which, anyway, they are doing even now! This “act” of these persons is like “pounding the already pounded grains”! — a wasteful act! Hence we cannot rest our hopes and desires on our own family elders and others to help us!

If our Lord Himself does not come to us, then what is the use of preventing Him from going to Mathura? Answering this, our Shri Mahaprabhuji says, that the Gopis say that the Lord is “MADHAVA” meaning the husband of Goddess Laxmi! Goddess Laxmi has forcibly caught hold of our Lord, and the Lord has now come under her control. In this same way, on being prevented and stopped, the Lord will definitely become “ours” also! On putting efforts to stop Him, the “blemish” in our intellect also will be removed, and if we were not to put efforts, then we will have to repent later.” “That we should not have to regret later, we should do this courageous act now”. The Gopis were not after fulfillment of their desires only. We should remember this fact always. Even then, as all persons were not accepting to prevent the Lord from going away from Vraja, the Gopis, who had full knowledge of the worldly, the other worldly and the ultimate Divine principle, did not prevent the Lord from going away!

यस्यानुरागललितस्मितवल्गुमन्त्रलीलावलोक-
परिरम्भणरासगोष्ठ्याम् ।

नीताः स्म नः क्षणमिव क्षणदा विना-
तं गोप्यः कथं न्वतितरेम तमो दुरन्तरम् ॥२९॥

VERSE 29 Meaning: “How can we live without our beloved Lord Shri Krishna, whose enchanting conversations during the Maha Rasa, His beautiful and loving “looks” at us, during the enactment of His Divine Leelas and His warm embracing us conferring His own Divine “bliss” — due to all these, the long nights were spent away, as though it lasted only for seconds! Oh! Gopis! How can we bear the sorrow of this indescribable and uncrossable separation from our Lord?”

श्रीसुबोधिनी : ततो निराशा आत्मानमेवोपालभन्ते द्वयेन, दुखाभावं सुखं च स प्रयच्छतीति तदभावे कथं दुःखनिवृत्तिः, कथं वा अनिवृत्तौ सत्यां जीविष्यामः मरणे वा भगवन्तं न प्राप्स्याम इति किं वा भविष्यामः, यस्यानुरागेति, अनुरागादयो भगवदीयाः, अनुरागपूर्वकं यत् स्मितं तत्पूर्वका ये वल्गुमन्त्रा गुह्यभाषणानि तत्सहिता लीला तत्पूर्वकोयमवलोकः ततोधिकरसोद्गमार्थं परिरम्भो रासश्च एतेषां या गोष्ठीसमूहः, अवसरो देशकालसहितः, तस्यां क्षणदा रात्रयः क्षणमिव नीताः, नात्र विविच्य प्रमाणं वक्तव्यं स्मेति प्रसिद्धिः सर्वगोपिकानुभवसिद्धम्, या रात्रयः अन्येभ्यः क्षणं प्रयच्छन्ति अतस्ता बहुक्षणा भवन्ति, ता अपि क्षणमिव नीताः, अतः परं तं विना तदीयसर्वसामग्र्यपगमे चन्द्रादीनामप्यपगमात् तम एव निश्चलं स्थास्यति, तत् कथं तरेमेति एकापि रात्रिर्न गमिष्यतीति भावः, वस्तुतः कृष्णत्रयोदशीयम्, अतोन्धकारः सिद्धः आन्तरापि ॥२९॥

SRI SUBODHINI: The “removal of sorrow” or “the attainment of happiness” — both are given by our Lord only! Due to this, without the Lord, how can our sorrow be mitigated or removed? Sorrow is and there is not

our mind is very unhappy. None from our family or

happiness either, and if this is the actual situation, how can we continue with our lives? What will be the situation in our lives, if we are unable to meet our Lord, in the future? Having become frustrated like this, the Gopis are blaming themselves, through this verse. They say that their love and affection are all for our Lord only. Our Lord's loving smile, sweet and secret whispers done through enchanting smile, His Divine Leelas performed, while talking to us sweetly and secretly! His most beautiful form seen by us, during His Divine Leelas, and for the purpose of giving us His own Divine bliss, His embracing us and the Leelas during the "Maha Rasa" — all these Divine Leelas enacted by our Lord with all the Gopis, as a group and our Lord's Leelas of being present with all of them during the many glorious nights — the Gopis say, that all these nights went away so very quickly like the seconds! There is no necessity to give further evidence for this, through special explanation. The word, "Sma" (yes indeed) used in the verse indicates, that all these did happen, and the Gopis had experienced all these Divine Leelas of our Lord!

"All those" memorable nights "went away like a second to us. When our Lord has gone away, all the objects in Vraja and the moon etc. will only spread more "darkness" at Vraja! How can we cross this intense and cruel darkness? The purport is that, no one night will be spent with happiness, without our Lord! In fact, the day of our Lord's departure to Mathura was the 13th day of the dark side of the moon (Krishnapaksha — Trayodasi). Hence, even in the outside, there was darkness and "darkness" was there in the hearts of the Gopis also.

योहः क्षये व्रजमनन्तसखः-

परीतो गोपैर्विशत्खुररजश्छुरितालकस्त्रक् ।

वेणुं कृणन् स्मितकटाक्षनिरीक्षणेन चित्तं-

क्षिणोत्यमुमृते न कथं भवेम ॥३०॥

VERSE 30 Meaning: "How can we live without our Lord Shri Krishna whom we have seen, during the time of dusk coming back after grazing the cows, with His entire body, hair and garlands enveloped with the dust of Vraja, raised by the hoofs of the cows — such a sight was so very brilliant to all of us — we have seen Him, the friend of Shri Balarama playing His flute, along with the Gopas exhibiting a soft smile and enchanting "looks" which showered the Divine nectar everywhere (through His holy eyes) — the Lord, used to enter Vraja in this way, robbing our minds everyday! (How can we live now anymore without all these Divine Leelas of our Lord?)

श्रीसुबोधिनी : किञ्च, अन्धकारेपि केचित् जीवन्ति अस्माकं तु जीवनमपि न भविष्यतीत्याह, योहः क्षय इति, अहः क्षये सन्ध्यायां, क्षयशब्दप्रयोगोहो द्विष्टत्वज्ञापकः; अनन्तो बलभद्रः, अनेन कालस्यापि तदनुगुणत्वमुक्तम्, गोपैः परीत इति सर्वैः सहितोस्मत्कार्यमेव करोतीत्याहुः, किञ्च, यदपि कृतं तदप्यस्मदर्थमेवेति वर्णयन्ति, विशत्खुररजश्छुरितालकस्त्रगिति, व्रजं विशन्ति या गावः तासां खुररजसा छुरिता अलकाः स्त्रजश्च, एके ज्ञानरूपाः अन्ये भक्तिरूपाः, उभयत्रापि धर्मसम्बन्धः सूच्यते, उभयविधा एव क्लेशेनाप्युद्धियन्त इति ज्ञापयितुं, ततो रसानुद्वोधयितुं वेणुं कृणन् तान् पुष्टिकरिष्यन् स्मितपूर्वकं यत् कटाक्षनिरीक्षणं तेनास्माकं चित्तं क्षिणोति पीडयति, काममुद्बोधयित्वा पश्चात् रमते, एवं सर्वत्र सौख्यदातारं विना कथं भवेम कामवस्थां प्राप्स्यामः ॥३०॥

SRI SUBODHINI: In this way, after "accusing" the Lord, when they had wept earlier, our Lord had come to them. Hence the Gopis began to cry. In this way, the Gopis began to say their sorrow and frustration in so many ways. They became very unhappy? with the thought

of "separation" which is about to take place, as they were innocent Vraja Gopis. Their entire mind was attached to our Lord who is of the Divine form of eternal bliss. Nothing of this world, material or happiness could make them happy. Hence they now gave up, all "bashfulness", and began to weep in a loud voice. "Whatever was done by the celestial deities as per the scriptures, whatever we have done through our devotion to our Lord and whatever was done by the Lord Himself, as per the traditions of this "world", our Lord has now removed all these!" That is why, in this verse, three "addressing" have been done. These three are denoting: (1) The anointing of our Lord Govinda by the celestial cow Kamadhenu. (2) The Lord being bound by mother Yasodha in the "Damodara Leela". (3) Our Lord "Madhava" has become the husband of Goddess Laxmi. All these three "Dharmas" or His qualities, our Lord had almost forgotten now. Hence with a view to attain the grace of the Lord, the Gopis, while weeping aloud, made reference to these three "addressing" to indicate the three "Dharmas" of our Lord! (Dharma=Divine Leela)

॥श्रीशुक उवाच॥

एवं ब्रुवाणा विरहातुरा भृशं-

व्रजस्त्रियः कृष्णविषक्तमानसाः ।

विसृज्य लज्जां रुरुदुः स्म सुस्वरं-

गोविन्द दामोदर माधवेति ॥३१॥

VERSE 31 Meaning: "Shri Sukadeva Said" Oh! King! the Gopis, whose minds were fully immersed in our Lord, Sri Krishna, agitated by the thought of "separation" (Viraha) from our Lord, became intensely anxious and sorrowful, gave up their "wordly shame" and began to weep loudly chanting the holy and sweet names of our Lord as "Oh! Govinda! Oh! Damodara and Oh! Madhava"

श्रीसुबोधिनी : एवमुपालभ्य पूर्वं रोदने प्रादुर्भूत इति रोदनं कृतवत्य इत्याह, एवमिति, अयमेकः प्रकारो निरूपितः, एवमनन्तप्रकारेण बुवाणा जाताः, विरहेण भावनया आतुराश्च जाताः, यतो वज्रस्त्रियः सदानन्दासक्तचिताः, न विषयैः परितुष्यन्ति, ततो लज्जां विसृज्य सुस्वरमुच्चैरुरुदुः, शास्त्रतो देवादिभिः कृतं भक्तिवशादस्माभिः कृतं लोकतः स्वकृतं सर्वमेव भगवान् दूरीकरोतीति सम्बोधनत्रयम्, गोविन्दोभिषिक्तः दामोदरो वशीकृतः लक्ष्मीपतिश्च माधवः, एते धर्माः प्रायेण भगवता विस्मृता इति दयासिद्ध्यर्थं रोदनपूर्वकमुच्चरितवत्यः ॥३१॥

SRI SUBODHINI: In this way, when the Gopis, on an earlier occasion, had accused our Lord and had wept also (chapter 29 - verses 1-3) and our Lord had at that time manifested himself. Hence they began to weep again! in fact this “weeping” is considered as a type of “condemning” our Lord. In this way, the Gopis began to speak in so many ways. Due to the “Bhāvana” (attitude) of “separation”, all of them became extremely unhappy, as they were Gopis of vraja. Their “minds” were fully attached in our lord, who is of the divine form of eternal bliss (sadaananda roopa). They were not at all satisfied by any joy or pleasure of this world. Nothing of this world could make them happy or satisfied in any way. Hence, they gave up all worldly “bashfulness” and began to weep bitterly. Only our Lord can remove what all was done by the celestial duties on the basis of the scriptures, by the Gopis through their devotion and what was done by our Lord Himself, as per the traditions of this world. Due to this reason, in this verse, our Lord has been addressed “thrice”. Lord “Govinda” was annointed by the celestial cow kāmadhenu; Lord “Damodara” was controlled by mother yasodha and Lord “Mādhava” became the husband of goddess Laxmi. Our Lord, it appears, had forgotten “these three attributes” of his’. Hence. with a view to get the grace of our Lord, the Gopis, while weeping, chanted the three holy “Names” of our Lord to remind him / point out to him, the three “virtues” of the Lord, which he had

exhibited during the above three occasions. The purport is, that the Gopis desired, that the Lord should follow his own conduct which he had followed on earlier occasions!

स्त्रीणामेवं रुदन्तीनामुदिते सवितर्यथ ।

अक्रूरश्चोदयामास कृतमैत्रादिको रथम् ॥३२॥

VERSE 32 Meaning: "The Gopis were bitterly weeping. It became the early hours of the morning with the sun rising. Akrura, having completed his morning ablutions, set upon his chariot."

श्रीसुबोधिनी : स्त्रीणामिति, स्त्रीणां रोदने न गमिष्यतीति अभिप्रेत्य सूर्योदये जाते कालातिक्रमं च ज्ञात्वा स्वयमक्रूरः वसुदेवादिकार्यसाधकः कंसस्यापि मित्रकार्यं करिष्यन् कृतमैत्रः कृतसन्ध्यावन्दनः कृतावश्यको वा, 'तिष्ठेदासूर्यदर्शना'दिति सूर्योदयपर्यन्तं कर्मैव कृतवानिति लक्ष्यते, अग्निहोत्रादिसमयेषु वा न गन्तव्यमिति ज्ञापनार्थम्, अथ भिन्नप्रक्रमेण गोकुलवासनां परित्यज्य भिन्न वासनायामभिनिविष्टचित्तः रथं प्रेरयामास ॥३२॥

SRI SUBODHINI: The Gopis thought, that the Lord will not go away to Mathura, due to their weeping. But it became clear, as the sun rose, that the time of getting out of Gokulam, came near. Having thought like this, Akrura, having decided to complete the works for both Vasudeva and of his own friend Kamsa, completed his morning ablutions such Sandhyavandhan and others and began to ply his chariot.

In the Yagnyavalka Smriti, it is written that, "one should sit facing the east till the sun rises during the morning Sandhya (1 -25 - "TISHTODA-SOORYA DARSANAT") - hence we can assume, that Akrura was also observing this rule of this holy injunction or he performed the fire sacrifice of "Agnihotra" (during the time, that it should be done). Usually during this time, no journey is undertaken. Now, giving up his desire to live in Gokulam and eager to return back to Mathura, Akrura began to ply his chariot.

गोपास्तमन्वसज्जन्त नन्दाद्याः शकटैस्ततः ।

आदायोपायनं भूरि कुम्भान् गोरससम्भृतान् ॥३३॥

VERSE 33 Meaning: "Nandagopa and other Gopas also, taking along with them various presents and milk products in huge pots, followed in their own carts and chariots."

श्रीसुबोधिनी : ततो गमनोत्सवो जात इति वक्तुमाह गोपा इति, तं भगवद्रथं अनु असज्जन्त, तत एव हेतोः गोकुलाद्वा, उपायनं गोरससम्भृतान् कुम्भांश्चादाय, अवश्यगमने अत्यासक्तौ च तेषां हेतुरुक्तः, भगवत्परिपालितानां रसो भगवतैव भोक्तव्य इति ॥३३॥

SRI SUBODHINI: Then the "festival" of going to Mathura took place. Behind our Lord's chariot, all the other Gopas travelled in their own chariots from Gokulam. The carts were fully loaded with presents and milk products. From this statement, their eagerness to go to Mathura, and their intense attachment to our Lord are indicated. In fact these "milk products" really were to be enjoyed by our Lord, as the Lord had so carefully looked after them up to now! With this view only, Nandagopa had carried so many huge pots of milk products for our Lord's consumption!

गोप्यश्च दयितं कृष्णमनुव्रज्यानुरञ्जिताः ।

प्रत्यादेशं भगवतः काङ्क्षन्त्यश्चावतस्थिरे ॥३४॥

VERSE 34 Meaning: "The unhappy and sorrowing Gopis went to that place and stood there eagerly awaiting for a message from their beloved Lord Shri Krishna, whose loving Divine self and face made their love for our Lord more intense!"

श्रीसुबोधिनी : ततो गोपिकारोदने पूर्ववद् भगवानन्तः प्रकट इति विशेषमनुक्त्वा पूर्ववदेव सिद्धत्वात् अग्रिमवृत्तान्तमेवाह गोप्यश्चेति चतुर्भिः, गोप्यश्च भगवत्सङ्गे गताः सूक्ष्मरूपाः, स्थूलास्तु दयितं भर्तारं कृष्णं सदानन्दमनुव्रज्य कियद्दूरे सङ्गे गताः, ततो भगवता अनुरञ्जिताः स्वरागेण

रक्ताः मध्यप्रदेशे प्रत्युत्तरं भगवतः काङ्क्षन्त्यः किमस्माभिरागन्तव्यं स्वामिना
वा आगन्तव्यमिति नान्यः प्रकारोस्ति निस्तार इति अवतस्थिरे तथैव स्थिताः
॥३४॥

SRI SUBODHINI: On the Gopis weeping, the Lord, like He had manifested in the heart of the Gopi, who was prevented from going to meet our Lord, during the “Maha Rasa”, in the same way, manifested Himself fully, in their hearts! In our Lord, these “physical” devotee Gopis of Vraja were always established in the stage of “Sayujyam” (union), in a subtle way i.e. the Gopis were always with our Lord and the Lord was always with the Gopis! But this subtle special truth is not told again. Through this verse, whatever happened later is mentioned together with three more verses. The “subtle” Divine forms of the Gopis went away with the Lord to Mathura, and only their “gross physical” bodies, went behind our Lord and Swami Shri Krishna, who is of the Divine form of eternal bliss (Sadaanandaroopa), for some distance. Then, with intense love for our Lord in their hearts they, thought as to whether, they should go further or the Lord Himself will come back to Gokulam? They could not find another way of keeping their “lives” without our Lord even for a second! In this way, they kept up their desire for getting some message/answer from our Lord, and stood, between Gokulam and Mathura, like painted pictures!

[LEKH:] The difference between the “subtle” Divine form of the Gopis and the “gross physical” form of the Gopis are emphasized here. Our Shri Mahāprabhuji has used the words, “they went away with our Lord” (BHAGAWAT SANGHE) to indicate that the Gopis, who were with their subtle Divine forms, who were not capable of experiencing the sorrow of “separation” i.e. those Gopis, to whom the Lord did confer His “supernatural (Aloukik) capacity” (SAMARTHYAM), which is the highest result, which He blesses with on His devotees, our

Lord now manifested Himself in their hearts and gave them His "union" (SAYUJYAM) and these Gopis went along with our Lord. The Lord wanted to ensure that their gross and physical bodies should not get any trouble, and all their physical functions would proceed properly as before, and for this our Lord out of His unique compassion, put another "Jiva" in their physical bodies! Now, with reference to the other Gopis, to whom the Lord had conferred the highest Phalam (result) of "supernatural capacity" (Aloukika Saamarthyam), as they were capable of bearing the experience of "separation" from our Lord (Viraha), these Gopis went behind the chariot of the Lord, for some distance and keeping the desire for a message or answer from our Lord, they stood in between Gokulam and Mathura, like painted pictures!

तास्तथा तप्यतीर्वीक्ष्य स्वप्रस्थाने यदूत्तमः ।

सान्त्वयामास सम्प्रेष्यैरायास्य इति दौत्यकै ॥३५॥

VERSE 35 Meaning: "On seeing the Gopis full of sorrow and pain, our Lord Shri Krishna, sent a message through a friend of His' saying, "Please do not worry or be sorrowful. I will come back very quickly."

श्रीसुबोधिनी : ततो भगवता यत्कृतं तदाह ता इति, याः स्थिताः याश्चनाविर्भूतस्वरूपाः तासामर्थे तथा सन्तापयुक्ता वीक्ष्य स्वप्रस्थानमेव निमित्तमिति यदुराजसिंहः यादवकार्यमपि कर्तव्यमिति सम्प्रेष्यैरुत्तमदूतैः अहमेवायास्य इति दौत्यकैर्दूतवाक्यैः, सान्त्वयामास, अत्र तासां वाक्ये भ्रमो जातः भगवांस्तु दूतवाक्यद्वारा शब्दार्थरूपः ज्ञानरूपो वा आगमिष्यामीत्युक्तवान् दौत्यकैरायास्य इति, ताः पुनः इदानीमेतदेव वचनं दूतकार्यमिति ज्ञातवत्यः, इदं भगवच्चरित्रमेव, अन्यथा न वक्तव्यं स्यात् ॥३५॥

SRI SUBODHINI: Afterwards, whatever was done by our Lord is being described through this verse. These Gopis were standing there only, waiting to get an answer or message from our Lord (the "physical" Gopis) and

there were the other Gopis, who were subtle (the Sookshma Gopijan). Our Lord now sent His best friends with the message saying, "I will come by myself" – this sort of statement befits the "Lion of Yadu kings"! The Lord knew, that He will have to complete the various tasks of the Yadava clan. Hence He sent a message through His messengers, giving the Gopis assurances, as He knew that the Gopis had become extremely unhappy only due to His going away from Gokulam. Hence He sent word that, "I will come back" – reassuring the Gopis. But the Gopis got delusion through these words of our Lord. Our Lord had told through His messengers that, "I will come back" – now the doubt arose, as to whether He will come back physically or through His "Jnanaroopa"? The Gopis understood this saying, that the Lord will come "now"! They thought, that the Lord Himself will come and that too "now"! The Gopis understood the "opposite" meaning. As this is our own Lord's Divine Leela, Shri Sukadeva has explained this, as otherwise, he would not have told this story at all.

यावदालक्ष्यते केतुर्यावद् रेणु रथस्य च ।

अनुप्रस्थापितात्मानो लेख्यानीवोपलक्षिताः ॥३६॥

VERSE 36 Meaning: "The "minds" of the Gopis went away with our Lord Shri Krishna! They now looked, transfixed at His chariot, it's flag and the dust raised by the wheels of the chariot! They looked like painted pictures, standing there and looking at the Lord and His chariot."

श्रीसुबोधिनी : तास्तथोक्ता अपि भगवसम्बन्धदर्शनार्थं तथैव स्थिता इत्याह यावतेति, शब्दादर्थो महानिति अर्थसम्बन्धार्थं तथा कथनम्, यावता कालेन केतुर्ध्वजः लक्ष्यतेपि सम्भावनयापि दृश्यते यावद् वा रथस्य रेणुरपि तावत्पर्यन्तं भगवत्सङ्गे अनुप्रस्थापितान्तःकरणाः आधिदैविकरूपाः जीवस्वरूपा वा शरीरमात्रेण लेख्यानीव उपलक्षिताः प्रतिमायां चलनं भवतीति तद्व्यवृत्त्यर्थमुक्तम्, आकृतिमात्रं तत्र स्थितं स्वरूपं तु भगवता सह गतमिति वा ॥३६॥

SRI SUBODHINI: On getting the message from our Lord, with a view to show, their intense devoted relationship with our Lord, they all stood there only. This message was sent through “words”, whose meaning is invaluable and important. In view of the “special” nature of relationship of the Gopis, with our Lord, till they were able to see the flag of our Lord’s chariot, and the dust of the road raised by the wheels of the chariot, these Gopis sent their inner-minds and /or their inner Divine self with our Lord only. They now stood there with their “bodies” like painted pictures! “Movements” occur only in the “living” beings. These Gopis had become so still and silent like “lifeless” beings! That is why in the verse, the words “like painted pictures” have been used. Or through these words, it is also indicated, that all of them stayed there only with their “forms” (bodies) and their “Divine” Atma had already merged and gone away with the Lord!

ता निराशा निववृतुर्गोविन्दविनिवर्तने ।

विशोका अहनी निन्युर्गायन्त्यः प्रियचेष्टितम् ॥३७॥

VERSE 37 Meaning: “When all their hopes of following our Lord Shri Krishna got ended, they went back to their own respective homes. They now began to sing the glory of our beloved Lord’s stories and Divine Leelas, repeatedly. This singing made them cross-over their pain and sorrow, and in this way, they spent their days and nights of “separation” at Gokulam.”

श्रीसुबोधिनी : ततोपि दूरं गते निवृत्ता जाता इत्या ता निराशा इति, निवृत्ताशा जाताः केनचित् निमित्तेनाद्यैव भगवान् निवर्तिष्यत इति, ततः कथं जीवितवत्य इत्याशङ्क्याह प्रियचेष्टितं गायन्त्यः, भगवद्गुणा अपि भगवानेवेति तेनैव विशोकाः अहनी निन्युः, रात्रिचरित्रगानेन रात्रिं दिवसचरित्रगानेन दिनमिति विशेषं वक्तुं अहनी इति द्विवचनेन निर्देश उक्तः, अनेन भगवतः भक्तोपेक्षादोषोपि निवारितः, भगवदनागमनेपि दोषाभावश्च, अहनी इति जात्यभिप्रायः, गानेनैकरात्रिरिव सर्वा रात्रयो गता इत्यपि ज्ञापयितुम् ॥३७॥

SRI SUBODHINI: When our Lord's chariot's flag and the dust raised by it's wheels had also fully become unseeable, and He had gone very far away from Gokulam, the Gopis came back to Vraja. "Through some reason, our Lord will certainly return to Vraja today only" — this sort of hope, the Gopis did not have now! Then how were they able to live? Our Shri Mahāprabhuji clarifying this doubt says, that they began to live on the strength of singing our Lord's glorious Divine Leelas and stories as **OUR LORD'S VIRTUES AND QUALITIES ARE THE SAME LIKE OUR LORD ONLY!** Thus realizing the glory of our Lord's virtues, they got rid of their sorrow and lived like this, day and night. They sang the Lord's Divine stories enacted during the "day" from the morning to sunset and those Divine Leelas enacted by the Lord, during the night, they sang during the "night" only! In this way, they busied themselves day and night. Only to emphasize this factor, in the verse, the word "day" has been used in the "dual" way!

By telling that the "Gopis became without sorrow", our Lord cannot be blamed of "ignoring" His devotees or not "looking after" them. He also cannot be blamed for not coming back to Vraja either! By singing the glory of our Lord, every night went away blissfully.

[LEKH: Our Lord gave to the Gopis "supernatural capacity" (Aloukik Samarthyam) and made them without "sorrow". He gave them the "power and strength" to bear the "second step" in His loving relationship with them viz. "separation". In this way, our Lord conferred His Supreme blessings on the Gopis and after ensuring this only, He went away).

भगवानपि सम्प्राप्तो रामाक्रूरयुतो नृप ।

रथेन वायुवेगेन कालिन्दीमघनाशिनीम् ॥३८॥

VERSE 38 Meaning: "Here, our Lord Shri Krishna and Shri Baladeva accompanied by Akrura, reached the

banks of the Yamuna river, which removes the sins of everyone, by riding the chariot, which was swift like the flow of air!"

श्रीसुबोधिनी : यदा ता विशोका जाताः तदा भगवान् गोकुलवृत्तान्तमविचार्य अग्रे गत इत्याह **भगवानपीति**, यद्यप्यत्रैव स्थित्वा कंसं मारयितुं शक्तः गोपिकाश्च सङ्गे नेतुं, एकेन रूपेण स्थित्वा रूपान्तरेण वा गन्तुं, तथापि मथुरामेव गत इत्यपिशब्दः, **रामाक्रूराभ्यां** सहित एकस्मिन् रथे स्थितः, तयोरप्रधानत्वाय तथोक्तिः, **नृप** इति सम्बोधनं राजलीलेयमिति ज्ञापयितुं, **वायुवेगेन रथे**नेति योजनत्रयं चतुष्टयं वा घटिकामात्रेण समागम इति, सर्वे गोपाला नन्दादयः पश्चादेव स्थिताः, किञ्चित् प्रदर्शयितुं परं भगवानेव समागतः, अन्तर्वेद्यां गोकुलं वृन्दावनं गोवर्द्धन इति विमर्शः, कल्पादौ तदीया भागाः सांप्रतमन्यत्र जाता इति न प्रत्यक्षविरोधः, अन्या तु कल्पना न युक्ता, सारस्वतकल्पानुसारिणी चेयं कथा, एतावद्दूरमन्तर्वेद्यामेवागत्य मथुरानिकटे मथुरातः क्रोशद्वये सर्वत्रानिम्ना यमुना हृदेष्वेव गम्भीरेति **अघनाशिनी**तीर्थे समागत इति साधारण्येन सर्वत्र वा कालिन्ध्या विशेषणम्, अक्रूरस्य सर्वपापक्षये भगवत्स्वरूपदर्शनयोग्यतासिद्ध्यर्थम् ॥३८॥

SRI SUBODHINI: When the Gopis got rid of their "sorrow", our Lord gave up His "anxiety" for Gokulam and He went ahead. Though He could have accomplished the "killing" of Kamsa, while remaining at Vraja, and He could have taken the Gopis to Mathura also, or He could have remained in Gokulam and through another form could have gone to Mathura, even then the Lord decided to go to Mathura! This emphasis is indicated through the word "Api" in this verse (meaning "even though").

Our Lord and Shri Baladeva were in the same chariot of Akrura. The primary importance to go to Mathura was given to our Lord and not to the other two. This can be seen by the use of the words, in the verse, where "the name of Shri Balarama has been joined with Akrura". That this is a "Royal Divine Leela" of our Lord — to reiterate this* only, Shri Sukadeva has addressed the king as "Oh! King!" (NRIPA).

Our Lord completed the distance of 12 to 13 Kosa in one hour, as the chariot had the power of moving like "air". This "special feature" of the chariot has been referred to in the verse. Nandagopa and other Gopas were going behind our Lord's chariot. But with a view to show a "miracle" our Lord came near to the banks of the Yamuna river. Between the rivers Ganga and Yamuna, the entire area of Gokulam, Brindavanam and the Govardhana mountain was situated earlier. Now during the beginning of this Kaliyuga, the territorial configuration has got changed! Hence, by seeing the present situation of these holy places, (especially when these "Divine Leelas" have been told during the "Saraswata Kalpa"), between Ganga and Yamuna, the Lord traveled for so much distance and came near to the Yamuna river, when the distance was only about two Kosa from Mathura city. The river Yamuna is not very deep at all places, and at some places, it was very deep. Our Lord decided to bless Akrura with the holy "Darsan" of His Divine form, after purifying him of his "sins" and making him "deserve" His Darsan. Thinking like this, our compassionate Lord brought Akrura to the banks of the river Yamuna, who is referred to in the verse as "destroyer of sins" (Aghanaasini).

तत्रोपस्पृश्य पानीयं पीत्वा मृष्टं मणिप्रभम् ।

वृक्षखण्डमुपव्रज्य सरामो रथमाविशत् ॥३९॥

VERSE 39 Meaning: "After taking a bath in the river, both the brothers drank the sweet and crystal clear "pearl" like water of this holy river, came back and sat on the chariot, which was stationed under the shadow of the trees."

श्रीसुबोधिनी : ततः प्रातःकाले भुक्तमिति तत्रागत्य यत् कृतस्तिदाह तत्रोपस्पृश्येति, तत्र कालिन्ध्यां स्वयमुत्तीर्य लीलया उपस्पृश्य स्नात्वा पानीयं पीत्वा मृष्टमुज्ज्वलं विरजत्वात् स्वान्तःस्थितमप्यक्रूरं पावयित्वा

अन्यानप्यपेक्षितान्, मणिप्रभमिति, इन्द्रनीलश्यामं सर्वप्रकाशकमन्तः प्रविष्टमिति तत्रत्यानां शुद्धिवत् ज्ञानमपि जनयतीति ज्ञापयितुम्, ततो वृक्षखण्डं वृक्षसमूहं वैष्णवच्छायां समाश्रित्य बलभद्रसहितः पुनः रथारूढो जातः, अग्रे किञ्चित् कर्तव्यमिति छायायां रथे उपविष्ट इत्यर्थः ॥३९॥

SRI SUBODHINI: Our Lord had eaten His food, in the morning itself at Gokulam. On reaching the banks of the Yamuna river, He got down and took a bath in this river as a Divine Leela. He also drank it's crystal clear pure water. This water was clean, as there was no dust mixed with it. Due to this, our Lord drank this water, with a view to purify both Akrura, situated inside Him and all others also, who were inside our Lord, as the Lord desired to make them sacred and purified. This water of the colour of dark sapphire, and which makes everyone "brilliant" with it's qualities, was consumed by our Lord and this water purified all the Jivas, who were inside our Lord and inspired spiritual knowledge in them too. That is why, in the verse, this "water" has been described as "brilliant like a dazzling gem". Then they took rest under the shadow of the trees, as the trees are "Vaishnavas" (Lord Vishnu's devotees). They got up and sat on to the chariot, after some time, as the Lord wanted to do something very soon.

अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि ।

कालिन्ध्या हृदमागत्य स्नानं विधिवदाचरत् ॥४०॥

VERSE 40 Meaning: "Akrura, after making both the brothers sit in the chariot, came to the banks of the Yamuna river, after taking their permission. Then he took his bath, as per the rules."

श्रीसुबोधिनी : ततोक्रूरः प्रत्यहं नद्यामागन्तुमसमर्थः दुर्लभत्वाद् 'यमुनायाः तत्र स्नात्वा गमिष्यामीति स्नानार्थं प्रवृत्त इत्याह अक्रूर इति, तौ रामकृष्णौ

आमन्त्र्य स्नानार्थं गमिष्यामीति प्रार्थयित्वा बालकाविति इतस्ततः क्रीडन्तौ रथोपरि निवेश्य उपवेश्यैवात्र स्थातव्यमित्युक्त्वा कालिन्द्यास्तीरे पुनः समागत्य विधिवत् मृत्तिकास्नानं पुनः कर्तुं प्रवृत्तः, प्रातःकाले मृत्तिकास्नानस्य निषिद्धत्वात् ॥४०॥

SRI SUBODHINI: As Akrura was not used to take a bath in a river every day, with a view not to miss this opportunity (as it is rare for him), Akrura took a bath in this river, thinking that he will proceed further only after this bath. As both our Lord and Shri Balarama were young boys, Akrura thought it right to make them sit comfortably on the chariot, so that they do not get lost while playing. He also told them that he was going to take his bath. After telling like this, Akrura came to the banks of this river. As in the very early morning, taking a bath using "earth" is prohibited, he now took the same as per the rules now in the Yamuna river.

निमज्ज्य तस्मिन् सलिले जपन् ब्रह्म सनातनम् ।
तावेव ददृशेक्रूरो रामकृष्णौ समन्वितौ ॥४१॥

VERSE 41 Meaning: "After taking his bath, he performed the "Sandhya Vandhanam" of the noon-time (Madhyahnam). When Akrura after immersing himself in water began to chant the Gayatri Manthram (which is the incantation of primordial Brahman), then he saw inside this water also, both the brothers, as being seated on the chariot."

श्रीसुबोधिनी : तत्राघमर्षणजपः जल निमज्ज्य कर्तव्यः 'हिरण्यशृङ्ग' मित्यादि, जले निमज्ज्य तस्मिन् सलिले सनातनं वेदात्मकं ब्रह्म जपन् तेन शुद्धान्तःकरणः तावेव रामकृष्णौ ददृशे, समन्वितौ मिलितौ, यथा जलमध्यस्थाः पदार्थाः दृश्यन्ते तथा तावपि दृष्टवान्, तस्मिन् स्थाने माया उद्घाटितेति सानुभावं भवति स्थानं, भगवांश्च पुनः सर्वत्रैव वर्तते देशादिदोषाच्च न प्रतीयते, प्रदर्शितवांश्च तस्य सन्देहव्यावृत्त्यर्थम् ॥४१॥

SRI SUBODHINI: It is necessary to chant the Narayanopanishad Manthram and the incantations to the Lord Varuna. Viz "I am surrendering to Lord Varuna, with two golden horns", when one takes the bath. Usually the "Aghamarshana Suktham" is chanted (i.e. the Stotrum which removes the sins completely). Hence, Akrura immersed himself in this water, and he began to chant the Manthram of the supreme Brahman (Gayathri). Through this, his inner-mind got purified. Then, when he was immersed inside the water, he saw both Shri Krishna and Shri Balaram inside the water together! They were looking like as though they were living inside this water. Our Lord had removed the curtain and the power of "Maya" (His power of illusion) from that "place" and due to this, that "place" had become "divine and powerful"! our Lord is present, at all times and in everything. But due to the "blemish" of place and time, everybody is unable to see Him everywhere, although He is present everywhere and in everything/as everything! Hence, with a view to remove the doubt of Akrura, our Lord gave him the "same Darsan" at both the places viz. on the chariot and inside the water!

तौ रथस्थौ कथमिह सुतावानकदुन्दुभेः ।

तर्हि सिवत् स्यन्दने न स्त इत्युन्मज्ज्य व्यचष्ट सः ॥४२॥

VERSE 42 Meaning: "Akrura, thought within himself, that the two sons of Vasudeva are already seated on the chariot. Then how come, they are seen here also? If they have come here, then they will not be seated on the chariot. Then Akrura got up from this water and saw the chariot."

श्रीसुबोधिनी : तत्र तौ दृष्ट्वा सन्देहात् विचारयति तौ रथस्थाविति, भगवतः सर्वात्मत्वं भगवत्त्वं च विस्मृत्याह आनकदुन्दुभेः सुतौ तौ मया

रथस्थौ कृतौ कथमिह दृश्येते, कथं वा समागताविति, यदि केनचित् प्रकारेण मय्यन्यचित्ते समागतौ तर्हि स्यन्दने न भविष्यतः, इति विचार्य उन्मज्ज्य व्यचष्ट दृष्टवान् द्रष्टा स एवेति अभिज्ञानार्थमाह ॥४२॥

SRI SUBODHINI: After having the “Darsan” of the two brothers inside this “water”, Akrura got a doubt and began to think. Our Lord is the “Aatma” (Divine self) of everyone and is endowed with omnipotency and the 6 opulences (Aishwaryam). Akrura forgetting this Divine stature of our Lord, said to himself in his mind, “I have put both the sons of Vasudeva, safely on the chariot and then only I have come here. How am I able to see both of them, now, inside this water also? Or have they come over here from there? If due to any reason, that I have got into a “deranged” mind or whether my mind has gone away somewhere, or whether I was not attentive enough and then at that time, these two boys might have come here, after getting down from the chariot. Hence, they will not be on the chariot now”. Thinking like this, Akrura got up over the water of this river and began to see the chariot.

तत्रापि च यथापूर्वमासीनौ पुनरेव सः ।

न्यमज्जद् दर्शनं यन् मे मृषा किं सलिले तयोः ॥४३॥

VERSE 43 Meaning: “When Akrura saw towards the chariot, he saw on the chariot, both the brothers, seated as before! He thought now as to whether, his seeing of our Lord and Shri Balarama, inside the Yamuna waters, was an “illusion” (Bhramam)? Thinking like this, he once again took a dip inside the river!”

श्रीसुबोधिनी : ततोत्रापि दृष्टवानित्याह तत्रापि चेति, यथापूर्वं यथा स्थापितौ तथैव दृष्टवान् तस्य पुनरेव जिज्ञासा उत्पन्नेत्याह पुनरेव स इति, निमज्ज्य मे सैतः यत् भगवतोः दर्शनं तत् किं मृषेति, अर्थाद् विमर्शोऽयम् ॥४३॥

SRI SUBODHINI: Akrura saw both the brothers on the chariot also, as he had made them sit there! Then Akrura got the desire to know and understand the real situation. So he took, again, a dip in the river. He thought now as to whether, it was an "illusion" that he saw our Lord and Shri Balarama earlier, when he had taken the first dip! Was it an unreal vision or "Darsan"? So he got a very serious doubt.

भूयस्तत्रापि सोद्राक्षीत् स्तूयमानमहीश्वरम् ।

सिद्धचारण गन्धर्वैरसुरैर्नतकन्धरैः ॥४४॥

सहस्रशिरसं देवं सहस्रफणमौलिनम् ।

नीलाम्बरं बिसश्चेतं शृङ्गैः श्वेतमिव स्थितम् ॥४५॥

VERSES 44 and 45 Meaning: "Then Akrura saw inside the Yamuna waters. He saw a most wonderful sight inside the waters! There was the Aadisesha serpent! The Siddhas, the serpents and the demons were doing the "praise" of this serpent, with "bowing heads".

"The Aadisesha serpent had 1000 heads. On his 1000 heads, there were 1000 crowns. He had a white body, like the stalk of the lotus flower and was wearing a black dress, which illuminated his body. The holy body of Ananta (i.e. the Aadisesha serpent) was looking brilliant like the 1000 peaks of the Kailasa mountain."

श्रीसुबोधिनी : ततो भूयः निमज्ज्य दृष्टवानित्याह भूय इति, प्रथमपर्याये भगवतो माहात्म्याज्ञानात् कल्पयित्वा शास्त्राप्रामाण्यं पुनरुन्मज्ज्यदृष्टवान्, ततोनुभवात् प्रामाण्यमपि कृत्वा पुनर्दृष्टुं प्रवृत्त इति नास्य लौकिकालौकिकप्रमाणेषु प्रतिष्ठेति भगवान् विचार्य तं बाधयितुं स्वमाहात्म्यं प्रकटितवानित्याह भूयस्तत्रापीति, स एवाक्रूरो भूयो दृष्टवान्, तत्रापीत्यपिशब्देन बहिर्जलमध्येपि, अथवा, तत्रापि दर्शने विशेषं दृष्टवान्, यः सङ्कर्षणः तं शेषत्वेन दृष्टवान् भगवन्तं तु शेषशायिनम्, तस्य नारायणत्वेनैव ज्ञानं युक्तं भवतीति न तु

पुरुषोत्तमत्वेन, सन्देहनिवारणार्थमेवं प्रदर्शयत इति सिद्धादिभिः स्तूयमानं च दृष्टवान्, सिद्धाः सर्वे शेषाविष्टसङ्कर्षणसेवकाः तथा षष्ठे निरूपिताः, भुजङ्गानां सर्पाणां ये पतयः वासुकिप्रमुखाः तैरपि, असुराणामपि ये पतयः कालनेमिप्रभृतयः तैरपि, सर्व एव सङ्कर्षणस्य भक्ता इति सर्वे दैत्याः ससेवकाः अतस्तैः किं भयमिति प्रथमकक्षायामेव भयाभावो निरूपितः ॥४४॥

सङ्कर्षणं वर्णयति सहस्रशिरसमिति, रूपान्तरे प्रतीतिर्दृढा न भवतीति स्वरूपमेव प्रकटितवान्, सहस्रं शिरांसि यस्य, दैत्यानां कामरूपे तथा भवतीति तद्व्यावृत्त्यर्थं देवमिति, सर्वत्र शिरसि फणाः मुकुटानि च, एतादृशं शेषस्यैव रूपं भवति, अन्यदपि ध्यानार्थमाह नीलाम्बरमिति, तस्य ह्यावरणं कालरूपमिति, पुनस्तम इति बिसश्चेतता, शीतलं चिक्कणां श्वेतं बिसमिति, अन्यधर्मार्थमेव श्वेतता निरूपिता, वर्णनार्थं तु फणैः कृत्वा श्वेताद्रिं कैलासमिव शृङ्गैः सहितं दृष्टवान्, स्थितमिति फणभागे उच्चत्वात् उत्थित इव दृष्टः ॥४५॥

SRI SUBODHINI: Once again Akrura took a dip inside the water and saw, with a view to clear his doubt. When he had the “Darsan” of our Lord, Akrura did not have the “knowledge” about the “glory and greatness” (Mahatmyam) of our Lord. Hence he thought, that the evidence of the scriptures is not real. Thinking like this, he got up from the waters of Yamuna river and saw that the Lord and Shri Balarama were right there “seated as before” on the chariot! Having got this experience, and having got convinced about the veracity of the scriptures, Akrura, once again took a dip inside the water and, now, he desired to see our Lord once again! The Lord now realized that Akrura did not have determined faith in the “worldly” and the “supernatural” (Loukik and Aloukik) proofs and evidence. Our Lord, being very compassionate, decided to bless him with this faith and knowledge. To this

effect, He manifested His glory and greatness. This is what is explained through this verse.

Now the same Akrura got the Darsan of our Lord, both inside and outside the waters of the Yamuna river. He saw the special Divine symbol of our Lord viz. he saw Lord Sankarshana in the form of the serpent Aadishesha and our Lord, as being lying down on this serpent! Akrura had this wonderful "Darsan". It was indeed appropriate, that he should have the "Darsan" of our Lord, in the Divine form of "Sri Narayana" and not in the form of our Lord Shri Purushottama (Shri Krishna). With a view to remove the doubt of Akrura only, our Lord had given this "Darsan" to Akrura. Hence Akrura saw Lord Sankarshana being "praised" by Siddhas and others. All the "Siddhas" have got the "ingress" of our Lord Shri Sankarshana's power (already explained in the 6th canto of Sri Maha Bhagavatam) and hence they are His eternal servants. There were serpents also like Vaasuki and others, who were doing this "praise"

Kaalanemi and others are the masters of the demons. They are all devotees, along with their respective servants, of our Lord Shri Sankarshana. Hence, why the Lord has to get fear from all these demons? From this, it is proved that, our Lord never had any fear from anyone.

Lord Sankarshana is described through this verse. As one's "knowledge" about a person, does not get strengthened by just seeing a "transformed or changed" form, our Lord enabled Akrura to have the Darsan of Lord Sankarshana Himself now by manifesting His real form. This Divine form of Lord Sankarshana had one thousand heads. Even demons can take any type of "forms" as per their desires. But this "form" of 1000 heads was not the

form of a demon. It was a Divine form of our Lord Sankarshana. On each of His heads, there was a crown. This sort of brilliant form is pertaining to the Aadisesha serpent only. No one else can have this "form"! To enable devotees to do His "meditation", He was seen wearing a black dress. The dress always covers an object and this "covering" is the "hidden" Divine factor of "Kāla" (or time), which prevents everyone from getting His "Darsan". This is the purport.

As this is a "Tamasik" form, like the stalk of the lotus flower, it was white, cool and beautiful, which are due to the Divine nature of our Lord. Thus, Lord Sankarshana was looking white in hue. Because of this "white" hue, Lord Sankarshana was also "cool" and had other qualities. His hoods have been compared to the peaks of the "white" Kailasa mountain. It is also said, that the "hoods" were seen higher up — to indicate that Akrura saw them "raised" and up above!

[LEKH: The "Divine" form of "Tamas" is white in hue. Hence, here Lord Sankarshana is described as having a "white" hued form. The "white hue" has "coolness" and other qualities.]

तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् ।

पुरुषं चतुर्भुजं शान्तं पद्मगर्भरुणेक्षणम् ॥४६॥

VERSE 46 Meaning: "On the lap of Shri Aadisesha, Akrura had the "Darsan" of our Lord Shri Narayana, beautifully relaxed, peaceful, wearing the Pitambara dress, with dark blue hue like that of the rain-bearing clouds, and with 4 hands. His eyes were reddish in hue like the lotus flower and beautifully wide."

श्रीसुबोधिनी : ततो दृष्टं भगवन्तं वर्णयति तस्योत्सङ्ग इति, उत्सङ्गे

काये कोमलत्वात् समत्वात् क्रमेण वर्तुलत्वेन सूक्ष्मत्वात् सर्वस्यैव शरीरस्योत्सङ्गतुल्यता, सुखशयानार्थं तथोक्तवान्, अन्यथा सर्पे शयनं भयानकं भवतीति उत्सङ्गपदं, घनश्याममिति, तप्तानां तापनाशकं, यथा आकाशे मेघः स्वाधार एव भवति तथा भगवानपि, पीतं यत् कौशेयं पट्टाम्बरं तदेव वस्त्रं यस्य, एतेषां स्वरूपं प्रयोजनं च पूर्वमुक्तं, पुरुषं पुरुषाकारं, चत्वारो भुजा यस्य, शान्तं गुणातीतं, उत्पत्तिस्थितिलयानां तदंशैरेव सिद्धत्वात्, पद्मगर्भवत् अरुणे ईक्षणे यस्य, मेघतुल्यतया प्रयोजनं निरूपितं, वासः प्रमाणं, पुरुष इति मूलरूपता, 'पूर्वमेवाहमिहास'मिति निरुक्त्या, पुरुषार्थचतुष्टयं दातुं चतुर्भुजाभिव्यक्तिः, अन्तःकरणादिदोषाभावाय शान्तिः, दृष्ट्यैव तापहारित्वाय अरुणवर्णोक्षणत्वं, कंसवधार्थं च, गर्भपदेन व्याजेनैव मारयिष्यति न प्राकट्येनेति निरूपितं, एवं षड्गुणा निरूपिताः ॥४६॥

SRI SUBODHINI: Our Lord's "Darsan" which Akrura is blessed with, is being described from this verse onwards and up to the 55th verse. Our Lord Sri Narayana was seen lying down on this serpent Aadisesha, whose entire body was very tender, of the same type and level and had taken the form of a stuffed-rounded bed. That our Lord should sleep in comfort and happiness, it is said here, that Shri Aadisesha is like a wholesome bed! As sleeping on a serpent may give "fear", the reference given in the verse is "lap" (Utsangha) — that it was like a child sleeping comfortably on the lap of his mother!

Our Lord's "colour" is blue-black like the rain bearing clouds — to indicate, that the Lord is always eager to destroy the sorrow of His devotees. Like in the sky, the clouds stay on their own force and power (i.e. they do not require any other "basis or foundation" (Adhaar), in the same way, our Lord also had Himself as His "basis". He was seen wearing a yellow silk cloth (Pitambara). Akrura had this unique Divine Darsan! The glory and purpose of this Divine form of our Lord having the colour of "dark

blue" and wearing the "Pitambara" dress have been already explained in the Sri Subodhini commentary (10-3-9). Our Lord was the primordial Adi Purusha, had 4 holy hands and was extremely peaceful. As the Lord is the cause for the creation, preservation and destruction, through a part of His Divine form only but He Himself is above all the Gunas or qualities (GUNAATITA).

Our Lord's eyes were reddish like the middle portion of the lotus flower and Akrura had "Darsan" of our Lord. Here (1) The colour and hue of our Lord being "dark blue" (GHANASHYAM) indicates the "Phalam" or result. (2) The "Pitambara" dress, symbolic of the Vedas indicates "evidence" (Pramana). (3) Purusha — primordial Lord or Purusha — "Even from the very beginning of this creation I was here" — indicating that the Lord is the root-cause for everything. This indicates His "Prameya" (as the Lord to be sought after). (4) Our Lord's four holy hands indicate that the Lord confers the 4 important and main goals of a human life viz. Dharma, Artha, Kāma and Moksha. (5) On getting the "Darsan" of the Lord, the "blemish and defects" of one's inner-mind get destroyed. This is indicated by the "peaceful" nature (Sāntham) of the Lord. (6) He dispels and destroys the sorrow of His devotees through His "eyesight" or "look" only, and later He will also kill Kamsa — to indicate this, our Lord is described as the one with "reddish" eyes! The word "GARBHA" is used in this verse, to indicate that our Lord, through His strategy, will kill Kamsa only as a "boy" (Bālak). He will not take His full 4 armed Divine form, which is famous in the universe, to kill Kamsa. In this way, our Lord's 6 qualities have been described with the help of these 6 "special qualifications or features".

चारुप्रसन्नवदनं चारुहासनिरीक्षणम् ।

सुभ्रूत्रसं चारुकर्णं सुकपोलारुणाधरम् ॥४७॥

VERSE 47 Meaning: "His face was very beautiful with ineffable cheerfulness; His sweet smiling countenance looked very enchanting; His nose and eye-brows were raised and symmetrical; His golden ear-rings (Kundalam) enhanced the limitless brilliance of His ears; His beautiful cheeks and reddish lips were so enrapturing that one would see them again and again."

श्रीसुबोधिनी : चारु मनोहरं प्रसन्नं वदनं यस्य, स्वरूपतः फलतश्च सर्वसुखदायि चारु योयं हासः तत्पूर्वकं निरीक्षणं यस्य, भक्तिज्ञानयोत्कर्षः सफलो निरूपितः, शोभने भ्रुवौ यस्य, ऊर्ध्वा नासिका च, कालासन्ययोः बहिरन्तःकार्ये निरूपिते, सर्वं भगवत्यस्तीति ज्ञापयितुं निरूपयति चारु कर्णौ यस्य, सर्वत्र भगवानुत्तम उक्तः, सुष्ठु कपोलौ अरुणवर्णौ अधरौ यस्येति कामलोभावुत्तमौ निरूपितौ ॥४७॥

SRI SUBODHINI: "Beautiful and cheerful" (pleasing) — indicating that by His very Divine self and also by way of it's effect (Swaroopa and Phala) our Lord had His lotus like face giving "bliss" and joy to everyone. He had a soft smile, which was enchanting to the minds of all. Akura had "Darsan" of our Lord, who was so much beautiful, as described by Shri Sukadeva. By describing like this, both Bhakthi (His smile and laughter) and Jnana (His "look") and their greatness, along with their "results or Phalam" are indicated. Our Lord had very beautiful eyebrows and a long nose. His "eyebrows" symbolized the Divine factor of "Kāla" or time and His nose symbolized the Divine factor of "Prana" (or vital air) — thus both, His "inside" and "outside" tasks are indicated. "Everything is based in our Lord, of the Lord, for the Lord and due to the Lord" — to indicate this, all these

descriptions have been given. He has very beautiful ears — by indicating like this, the “best” nature of all the holy parts of our Lord’s Divine “body” is re-emphasized and exhibited. He had beautiful round cheeks and reddish lips. Through these “qualifications”, His glorious Divine tasks (cheeks) and His “desires” (Adhara) are indicated.

प्रलम्बपीवरभुजं तुङ्गांसोरःस्थलश्रियम् ।

कम्बुकण्ठं निम्ननाभिं वलिमत्पल्लवोदरम् ॥४८॥

VERSE 48 Meaning: “His hands were long and strong. Both His shoulders were raised and prominent; on His chest Goddess Laxmi was residing; His neck was very beautiful like the conch, His navel was deep and His stomach had three folds resembling the form of the leaf of a peepal tree.”

श्रीसुबोधिनी : प्रकर्षेण प्रलम्बाः पीवराः स्थूला भुजा यस्य, दूरस्थाः स्थूलदृष्ट्योपि पुरुषार्थान् प्राप्स्यन्तीति ज्ञापयितुं तुङ्गावंसावुरःस्थलं च तत्र श्रीर्यासां सर्वेषामेव सर्वं भारमूढ्वा सर्वं प्रयच्छतीति, सर्वविद्यात्मकं त्रिवलीयुक्तं कण्ठस्थानमिति कम्बुवत् कण्ठो यस्य, निम्ना नाभिर्यस्येति जगत्कर्तृत्वमस्य गूढमिति सुलक्षणत्वं च निरूपितं, त्रिवलीयुक्तं, पत्रवदश्वत्थपत्रवत् उदरं यस्य कोमलतां किञ्चिदुन्नतत्वं च निरूपितं, येन तद्वर्तिनः सर्वे सुस्था इति ॥४८॥

SRI SUBODHINI: Akrura had the “Darsan” of our Lord with long and strong arms. The purport of this is, that our Lord is capable of blessing even those, who stay far away from Him. Or those who are of a low intellect (dull), with the 4 main goals of human life, while He stayed put in His own abode only! These two long and strong arms indicate our Lord’s omnipotence. His shoulders were raised and His protruding chest had Goddess Laxmi residing there. By referring to His “raised shoul-

ders", our Lord's nature of bearing the burden of everyone (especially of His own devotees) is indicated. By referring to the residing of Goddess Laxmi in His raised chest, it is indicated, that the Lord gives away, out of His noble generous nature, every object to everyone. Our Lord's "neck" is like the "conch" of our Lord Himself, being the "origin" of all knowledge and sciences. The depth of His navel, and calling it as "glorious" denotes that our Lord's "creatorship" of the universe is very secret and the Lord is full of beautiful and auspicious qualities and attributes. Our Lord's "stomach" has been referred to with "three foldings" and resembling the leaf of the peepal tree — this is to indicate it's tenderness and it's glory. From this, it is explained that everyone, who is residing in the "stomach" of our Lord is happy and joyful.

[LEKH: Our Lord's shoulders carry the "burden" of everyone. This denotes His noble, generous, compassionate, loving, caring character. Added on with Goddess Laxmi, in His chest, indicates His generous nature (SEELATA AND DAANASEELA).]

बृहत्कटितटश्रोणिकरभोरुद्वयान्वितम् ।

चारुजानुयुगं चारुजङ्घायुगलसंयुतम् ॥४९॥

VERSE 49 Meaning: "His waist and lower portion of the body were expansive. His two thighs resembled the trunk of the elephant! Both the knees and legs were very beautiful." (Akrura had the "Darsan" of our Lord in this form).

श्रीसुबोधिनी : बृहत् स्थूलः कटितटो यस्य, श्रोणिरपि तथा, ततोधोभागः स्त्रीणां नितम्बस्थानीयः, ततोप्यधस्तात् करभवत् ऊरुद्वयेनान्वितमिति, अनेकपादत्वं व्यावर्तयति, भूमिः कटितटरूपेति आधारबाहुल्यं निरूपितं, ततोधस्तात् सर्वाङ्गेषु सौन्दर्यं निरूपयन् तथा वर्णयति,

सर्वाङ्गेषु तस्य दृष्टिः पतितेति, चारु जानुयुगं यस्य, तथा जङ्घायुगेन च संयुतमेकस्यां जङ्घायामपरा स्थाप्य तिष्ठतीति, अन्यथा विश्लेषे भक्तानां गतिभिन्ना भवतीति ॥४९॥

SRI SUBODHINI: His waist and the lower portion of His body were very expansive. His thighs were resembling the trunk of the elephant. By describing like this, our Lord's two lotus like feet have been described. The "earth" symbolizes our Lord's "waist". In this way IT IS EXPLAINED THAT OUR LORD, LIKE THIS EARTH, IS THE BASIS (ADHAAR) FOR EVERYONE AND EVERY-THING!

Akrura's vision saw each and every part of our Lord's holy body! In this way, He got the "Darsan" of the entire holy body of our Lord! That is why, he is able to describe all the parts of our Lord's holy body. His two knees were very beautiful. His two legs were very enchanting. Our Lord keeps one leg on another and stands usually. Why? If our Lord were to keep both the legs apart, the "fate" of His devotees will be different from each other. Hence, with a view to give and bless with only one type of "goal" (Gati) for all His devotees, our Lord had joined His two legs, one upon the other.

तुङ्गगुल्फारुणनखव्रातदीधितिभिर्वृतम् ।

नवाङ्गुल्यङ्गुष्ठदलैर्विलसत्यादपङ्कजम् ॥५०॥

VERSE 50 Meaning: "The upper portion of His holy feet was slightly high and pronounced. The lower portion of His holy feet, with toes resembling new tender buds, and with the brilliance seen on the toes and the rose-coloured nails, His lotus like feet were seen, as very enchanting and beautiful."

श्रीसुबोधिनी : तुङ्गौ गुल्फौ अरुणा नखास्तेषां व्रातः समूहः तस्य दीधितिभिः कान्तिभिर्वृतं, नखकान्तयः सर्वाङ्गं व्याप्य तिष्ठन्तीति, नवा अङ्गुलयः अङ्गुष्ठौ च कमलदलप्रायः तैर्विलसत् शोभायुक्तं पादपङ्कजं यस्य, सुसेव्यत्वाय चरणौ तथा निरूपितौ ॥५०॥

SRI SUBODHINI: The holy feet had its upper portions slightly prominent; the rose-coloured reddish nails were seen as very brilliant; this brilliance was illuminating all the other parts of our Lord's holy body. The toes of the feet were like the tender buds of the lotus flower petals and were looking very beautiful. All these enhanced the beauty of His lotus like feet and Akrura had "Darsan" of our Lord in this way. OUR LORD'S HOLY FEET ARE WORTHY OF LOVING ADORATION AND SERVICE. To show this only, reference is made here, that His holy feet are like the lotus flowers.

सुमहार्हमणिव्रातकिरीटकटकाङ्गदैः ।

कटिसूत्रब्रह्मसूत्रहारनूपुरकुण्डलैः ॥५१॥

भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम् ।

श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥५२॥

VERSES 51 and 52 Meaning: "Our Lord had a beautiful crown; bangles, hand-bands, wrist-bands, holy thread, garlands, anklets, earrings, finger rings, - like these the Lord had worn innumerable ornaments and was looking very brilliant. All these ornaments were studded with invaluable precious gems and pearls. His four holy hands, more tender than the lotus flowers, held the Divine conch (Panchajanya), the discus (Sudarsana), the mace (Nandaki) and the lotus flower (given by the king elephant, Gajendra). In His holy chest, there was the sign

of Srivatsa and the Kaustubha gem. He was wearing the “Vanamala” garland around His holy neck.”

श्रीसुबोधिनी : एवं सर्वाङ्गवर्णनमुक्त्वा आभरणानां वर्णनमाह कटिसूत्रेति, कटिसूत्रं काञ्चिदाम रूपमर्यादानिमित्तं, ब्रह्मसूत्रं यज्ञोपवीतं नाममर्यादानिमित्तं, हारो मुक्तानां हृदये शोभाकरः, मुक्तान् जीवान् हृदये स्थापीयतीति ज्ञापयितुम्, नूपुरं पादे, कुण्डले कर्णयोः, भक्तिशास्त्रं योगज्ञाने च समलङ्कृते, एतैर्भ्राजमानं, आयुधानि वर्णयति पद्मकरमिति, एकस्मिन् करे पद्मेतत् सर्वायुधसमं, अतः सर्वबुद्धिभ्रामकं इति, ततः शङ्खः अपां तत्त्वं, पृथ्वी पद्ममिति, तेजश्चक्रं, गदा आसन्यरूपेति, एतानि बिभर्तीति तथा, लक्षणान्तराण्याह श्रीवत्सो दक्षिणावर्तरोमरेखा वक्षसि यस्य, इदमसाधारणं लक्षणं, भ्राजत् कौस्तुभरत्नं यस्य, शुद्धा जीवाः कण्ठे स्थिता इति, वनमालायुक्तं इति कीर्तियुक्तम् ॥५१-५२॥

SRI SUBODHINI: In this way, after describing all the parts of our Lord's holy body, in this verse, a description of all His “ornaments” are being given. The golden ornament worn on the waist, which is the symbol of our Lord's glorious Divine form and it's beauty, the holy thread, which indicates the glory of our Lord's holy name, - and all these were there in the holy parts of His body, duly brilliant and making Him, look very beautiful. On His chest, the garlands made of invaluable pearls were there adorning Him. This indicates that, our Lord is so very compassionate that He keeps the “liberated Jivas” with Himself in His heart only! The anklets in the holy feet and the two earrings in both of the ears, indicate, that the Bhakthisastra (the science of Bhakthi or devotion) is being illumined by His holy feet and the systems of “Yoga” and “Jnana” are being illumined by the earrings in His ears. Akrura had “Darsan” of our Lord in this way, illumined and beautified with these ornaments.

Now, a description of His "weapons" is being done. Our Lord has kept in one of His holy hands, the lotus flower which is equivalent to all the other weapons, which He carries. Hence, this "lotus flower" has the capacity to delude the "intellect" of everyone. The lotus flower is symbolic of "mother earth"; the conch symbolizes the water principle; the discus symbolizes the principle of fire (Tejas) and the "mace" symbolizes the principle of "Prana" (vital air). In this way, our Lord wears on Himself, the principles of earth, water, fire and wind. Hence description is done in this way.

Our Lord's other "symbols" of His holy body are being described. On His chest, on the right side is the "hair" symbol called as the "Srivatsam". This is an "extraordinary" sign which only our Lord has (and no one else has this). our Lord's holy neck, is the residing resort of pure souls. Due to this, He is adorned with the brilliant "Kausthubha" gem and the "Vanamala" garland, which enhances the "fame" of our Lord and is instrumental in spreading our Lord's glory and greatness in all part of this universe. Our Lord is adorned with all these.

सुनन्दप्रमुखैः पार्षदैः सनकादिभिः ।

सुरेशैर्ब्रह्मरुद्राद्यैर्नवभिश्च द्विजोत्तमैः ॥५३॥

प्रह्लादनारदवसुप्रमुखैर्भागवतोत्तमैः ।

स्तूयमानं पृथग्भावैर्वचोभिरमलात्मभिः ॥५४॥

VERSES 53 and 54 Meaning: "Our Lord's eternal companions, who are pure in heart viz. Sunanda, Nanda, Sanaka and others, Lord Brahma, Lord Siva and other celestial gods; the noble Brahmins like Marichi and our Lord's loving Bhakthas such as Prahlada, Narada, Vasu and others, were all seen praising our Lord, with "praises"

containing different “loving sentiment”” (which all glorified our Lord).

श्रीसुबोधिनी : एवं लक्षणानि निरूप्य सेवकान् निरूपयति सुनन्देति, सुनन्दनन्दादयः अष्टौः द्वाःस्थाश्च सनकादयः आधिदैविका भक्ताः, सुरेशादयः इन्द्रप्रमुखाः अष्टौ लोकपालाः ब्रह्मा रुद्रश्च आद्यो येषामेते ह्युत्तमसेवकाः, मनुष्यान् देवान् निरूप्य ऋषीन् निरूपयति नवभिश्चेति, मरीच्यादयो नव ब्राह्मणश्रेष्ठा भगवत्कर्मपराः ॥५३॥

भगवद्भक्ता अप्याधिदैविकास्तत्र दृष्टा इत्याह प्रह्लादेति, दैत्येषु प्रह्लादः श्रेष्ठः, नारदो देवेषु, वसुः भीष्मो मानुषेषु, त्रिविधा एव जीवाः, तत्र भक्ता एव मुख्या इति एतत्प्रमुखैर्भागवतोत्तमैः स्तूयमानं दृष्टवान्, तत्र स्तोत्रे सात्त्विकराजसतामसभावाः वक्तृनिष्ठा इति पृथग्भावैः स्तोत्राणि, स्तोत्रमपि न तदानीमेव कल्पयित्वा कथनरूपं किन्तु वचोभिः पूर्वसिद्धैः गद्यपद्यादिरूपैः, ननु वैकुण्ठे भगवत्सन्निधाने वा परमानन्दानुभवोस्तीति भोगं विहाय किमिति स्तोत्रं कुर्वन्तीत्याशङ्क्याह अमलात्मभिरिति, निर्मलान्तःकरणास्ते भगवत्पराः न तु भोगपराः ॥५४॥

SRI SUBODHINI: In this way, after explaining our Lord's Divine symbols on His holy body, through these two verses, a description of His “servants and devotees” is done. There are eight gatekeepers of our Lord like Sunanda. The Divine eternal devotees such as Sanaka, Sanandhana, Sanatkumara and Sanatana (4 Kumaras); the eight protectors of the various worlds such as Indra, Lord Brahma, Lord Siva and other prominent Divine celestial deities, were seen as singing the “praise” of our Lord.

After describing the “human” and the “celestial”, a description of the sages is being done. Sages like Marichee and others, who are always permanently committed to do the bidding of our Lord, are 9 in number (they were the best Brahmins) and they were also seen singing the “praise” of our Lord.

Akrura also saw the Divine Bhakthas singing the glory of our Lord. Prominent among them was Shri Prahlada of the demons, the “best” among the celestials viz. Sage Narada; and among the humans, the glorious Bheeshmacharya was present. There were only these three types of Jivas were and devotees of our Lord were there among them also. Hence Akrura had the “Darsan” of our Lord, whose glory was being sung by devotees such as Prahlada and others. These various kinds of devotees, sang the glory of our Lord, through their Satwik, Rajasik and Tamasik “Bhavas” or attitudes. They were not just singing these “praises” as it came in their mind, at that time. They were singing, with due preparation and sang those songs and verses, prepared much before, with due forethought.

DOUBT: In Sri Vaikunta Dham, everyone enjoys the supreme bliss (Paramaananda) of being very near to our Lord’s holy presence. Why were all these great devotees singing the Lord’s glories giving up the enjoyment of this supreme bliss? Our Shri Mahāprabhuji clarifying this doubt, says that all of them were of “pure hearts” (AMALAATMABHIHI) — that all of them were very pure in their heart and inner-minds, and were deeply devoted and attached to our Lord. They were never interested in the enjoyment of this bliss either. Hence they gave up the experience of the supreme bliss of Shri Vaikuntam and were “blissful and joyful” in singing the glory and greatness of our Lord.

श्रिया पुष्ट्या गिरा कान्त्या कीर्त्या तुष्ट्येलयोर्यया ।

विद्ययाविद्यया शक्त्या मायया च निषेवितम् ॥५५॥

VERSE 55 Meaning: “The 12 Divine powers of our Lord were seen serving Him viz. Goddess Laxmi, grace,

Goddess Saraswati, brilliance, fame, contentment, earth, knowledge, ignorance, power and Maya.”

श्रीसुबोधिनी : ततो भगवतः सर्वकार्यसाधिका द्वादशः शक्तयः ता अपि दृष्टवानित्याह श्रियेति, श्रीलक्ष्मीः, श्र्यादिभिर्निषेवितम्, पुष्टिर्नाम यया सर्वे पुष्टा भवन्ति सा यत्र न प्रविशति ते बह्वाहारा अपि न पुष्टा भवन्ति, एवं सर्वत्र, गीः सरस्वती प्रसिद्धा, कान्तिः काचित् प्रभा राज्याभिषेकादिषु प्रकटा जायते, अलङ्करणानि तच्छेषाण्येव, कीर्तिः प्रसिद्धाः, सा यत्र न प्रविशति तत्र समानकर्मणापि न कीर्तिर्भवति, तुष्टिः सन्तोषात्मिका, यदभावे महानपि तृणवद् भवति, इला भूमिः, ऊर्जा सर्वसामर्थ्यरूपा, विद्या ज्ञानरूपा मोक्षदायिनी, अविद्या बन्धिका, निद्रादयोपि तद्भेदा एव, केचन मायाभेदा इत्याहुः, शक्तिः इच्छाशक्तिः, एषा सर्वनियामिका, माया सर्वभवनसामर्थ्यं व्यामोहिका चेति उभयविधापि परिगृहीता चकारेण, अनेन सर्वत्र सर्वे भेदाः परिगृहीताः, तेन मुख्या द्वादश अवान्तरभेदा असङ्ख्याता एव भवन्तीति निरुक्तं भवति ॥५५॥

SRI SUBODHINI: Then Akrura had the “Darsan” of the 12 powers of our Lord Sri Narayana, which fulfill all the tasks/works desired by our Lord. Our Lord has 12 powers such as “Shree” (Goddess Laxmi). Akrura saw now that these 12 powers were also serving our Lord.

(1) “Shree” i.e. Goddess Laxmi.

(2) “Pushti” (grace) — which makes everyone grow and progress. Where there is no entry of this “grace”, there will not be any growth or progress, even if they were to consume more food. In this way, we have to understand the role of all these powers.

(3) “Geethi” — Goddess Saraswati - of learning.

(4) “Kanti” — This is the Divine brilliance. This “brilliance” gets manifested on some particular occasions, like the coronation ceremony etc. All the “orna-

ments" worn by our Lord, are included in this "brilliance" or as being under it's "control".

(5) "Keerti" — "Fame" of our Lord, which is indeed well-known. Where this "Keerti" of our Lord does not enter, the person does not attain "fame", although he may do "works" like a "famous" person.

(6) "Tushti" — denotes "contentment and satisfaction" — without this quality, even the "biggest" appears to look like the "smallest".

(7) "Earth" (Bhoomi).

(8) "Energy" (Oorja) — capable of everything.

(9) "Vidhya" — This "knowledge or wisdom" gives Moksha or liberation. Is of the form of "Jnana".

(10) "Avidhya" — the "bondage" caused by "ignorance". "Sleep" and other types of actions are part of this "ignorance". Some say "sleep" as part of "Maya" and not of "ignorance".

(11) "Power" (Sakthi) — The "power of desire" (Icchasakthi) of our Lord, which keeps all other powers, under it's control.

(12) "Maya" (Sarvabhavana Samarthya) — the power of our Lord to become the "all" and that, which intensely "infatuates" (Vyamohika). In the verse the word "Cha" (and) has been given to indicate, both the types of "Maya" (the power of "illusion").

By explaining like this, it is also mentioned that all the different parts of all the above powers are also included in them. We can also say that the above 12 powers are the "important" ones and each of them has many sub-divisions, which are it's parts (lower) only.

Lord may soon serving Him viz. Goddess Lakmi, grace.

आधार एव रूपं च आकारोद्भानि चैव हि ।

अलङ्करणचिह्नानि सेवका द्विविधा अपि ।

शक्त्यश्चेति भगवान् सप्तधा विनिरूपितः ॥१॥५५॥

KĀRIKA 1 (of verse 55) Meaning: "In 7 ways our Lord has been described viz. the "basis" viz. Shri Adishesha (44-45), His Divine form (46), His body (47 and 48), His parts (49 and 50), ornaments and signs (51-52), His servants of both the types (Jnani and Bhaktha) (53-54) and His powers (55)."

विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः ।

हृष्यत्तनूरुहो भावपरिक्लिन्नात्मलोचनः ॥५६॥

VERSE 56 Meaning: "Akrura got so much blissful on having the "Darsan" of our Lord, which was both Divine and wonderful. He got horripilation in his body, due to intense love for the Lord; he got tears of joy and through the "Bhava" of Bhakthi, his heart became intensely blissful."

श्रीसुबोधिनी : एवं दृष्टवतो यत् जातं तदाह विलोक्येति, आदौ तादृशं दुर्लभं दृष्ट्वा सुभृशं प्रीतः ततः परमया भक्त्या युतः, ततो हृष्यत्तनूरुहः ॥५६॥

SRI SUBODHINI: This verse explains the state of the mind of Akrura on getting the "Darsan" of the Lord, as described. This "Darsan" was indeed very "rare" and due to this, Akrura became very joyful and with great Bhakthi, in his heart, he became "full" (Poorna) and due to the "bliss" of this grace of our Lord, he got horripilation in his body and his entire self became blissful.

अन्तस्तोषस्तथा भक्तिर्भक्तिचिह्नानि चैव हि ।

दृष्टे भगवति ह्यासन् भक्तस्येति निरूपितम् ॥१॥

KĀRIKA 1 Meaning: “On having the “Darsan” of the Lord, the devotee Akrura became joyful in his heart and the “signs” of Bhakthi also got exhibited in his body. This is described here.”

श्रीसुबोधिनी : भावेन क्लिन्नमन्तःकरणं लोचने च यस्य, प्रेमोद्गमलक्षणमेतत्, ततो वैकल्यमर्थादुक्तं भवति ॥५६॥

SRI SUBODHINI: Through the “Bhava” of Bhakthi, his heart got “wet” through love for our Lord and his eyes were filled with joyful tears. “All these signs are the symbols of intense love for our Lord. After getting into this state, it is but natural that one gets fully “moved and affected”

गिरा गद्गदयास्तौषीत् सत्त्वमालम्ब्य सात्वतः ।

प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः ॥५७॥

VERSE 57 Meaning: “Then Akrura, with a Satwika mind, bowed his head and did prostrations to our Lord. Then gathering himself, he folded his hands, and began to “praise” the Lord, slowly, with “faltering words” (caused by his intense Bhakthi to our Lord).

श्रीसुबोधिनी : ततो यत् कृतवांस्तदाह गिरिति, गद्गदया वाण्या अस्तौषीत्, सत्त्वमालम्ब्येति निर्गुणावस्थां दूरीकृत्य सत्त्वावस्थावलम्बनं कृतवान्, यतः सात्वतः वैष्णवः ततः साष्टाङ्गं प्रणम्य वैकुण्ठ एवाभिव्यक्त इति जलाद्यभावात् अवहितः सावधनो भूत्वा मनः सुस्थिरं विधाय कृताञ्जलिपुटो भूत्वा चिरकालं तूष्णीं स्थित्वा, अल्पोद्गमसामर्थ्येऽपि स्तोत्रं कृतवानिति वक्तुमाह 'शनैरिति, स्तोत्रे हि कृते भगवता प्रदर्शितं तस्य हृदयारूढं जातमिति ज्ञायते नान्यथेति सर्वत्र स्तोत्रव्यवस्था ॥५७॥

इति श्रीभागवतसुबोधिनीयां श्रीमल्लक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे एकोचत्वारिंशोऽध्याय विवरणं ॥

SRI SUBODHINI: What Akrura did afterwards is narrated in this verse. Akrura gave up his “Nirguna” state (i.e. beyond the qualities). He took the “state of Satwika” (harmony) and with words faltering and charged with deep loving Bhakthi towards our Lord, began to do his “praise” of the Lord, as he was a great devotee of Shri Narayana (Vaishnav — Satwata). Then he prostrated to our Lord on the ground. Our Lord had made Akrura have the “Darsan” of Shri Vaikuntam only. Hence the situation here was completely different from the earth (as there is no water here and many other peculiarities). Akrura became alert and careful and keeping his mind concentrated, folded his hands (palms) in great respect, stood there, silently, for a long time. When he got back his strength to undertake “action”, he began to do, slowly, the singing of our Lord’s “praise” and on his doing this “praise”, the Divine form of our Lord got established in his heart i.e. the same Divine form, which the Lord had shown to him earlier! — as without singing the “praise” (Stuti) of our Lord, a devotee cannot hope to establish the Divine form of our Lord in his heart. That is why, it is specifically provided, that at all places and times our Lord’s “praise” should be sung, without fail.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 39th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरण कमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-चत्वारिंशोऽध्यायः॥

CHAPTER 40, CANTO 10,

SRI BHĀGAVATAM.

सप्तत्रिंशे तु सन्तुष्टः स्तोत्रं चक्रे मनोहरम् ।

चतुर्था ज्ञातमाहात्म्य इति सिद्धान्त ईयेते ॥१॥

KĀRIKA 1 Meaning: "In this 40th chapter, the intensely blissful Akrura, having got the knowledge about the real glory (Mahatmyam) of our Lord, in the four ways, as explained hereunder, began to beautifully "praise" our Lord. This "Praise" (STUTI) is indeed hailed, as consisting of eternal principles of the "Bhakthi system".

स्वरूपेण प्रमाणेन युक्त्या वस्तुस्वरूपतः ।

अवतारफलैश्चैव सर्वस्यैव विनिर्णयः ॥२॥

KĀRIKA 2 Meaning: "In this, our Lord's nature is described through His Divine form, through evidence, through proper explanation as per the nature of our Lord's Divine form, and as per our Lord's own incarnations and also through the results thereof".

राजसे स्तोत्रकर्तायं मध्यमो विनिरूप्यते ।

उत्तमे नारदो वक्ता वसुदेवादयस्तथा ॥३॥

KĀRIKA 3 Meaning: Akrura is considered as of the “middle order” among those, who do the “praise” of the Lord, in the “Rajasik” way. Among those, who do the “best praise” to our Lord, are Shri Narada and Shri Vasudeva.”

यस्य यस्य यथा भावस्तेन तादृक् निरूप्यते ।

सर्वं युक्तं भगवति न सर्वः सर्व एव च ॥४॥

KĀRIKA 4 Meaning: “As the devotee expressed his Bhakthi in a particular way, our Lord also responded to him in the same way. Everything is appropriate to our Lord (or in our Lord) as it is He, who has become all these forms – not also and is too” (as having become all these forms).

[LEKH: As the devotees sing different types of “praises” as per their own individual/particular attitude, our Lord also responded to this devotee, in the same way! If someone was to do this “praise” in an improper way, will this devotee get the “sin and blemish”? removing this doubt, it is answered that none should entertain this doubt. AS OUR LORD IS THE “BEST” OF EVERYONE. DUE TO THIS, HE HAS BECOME ALL THESE FORMS AND CAN BE SAID TO BE NOT ALSO! (As He is the “best”). Hence each and every type of “praise” is “sin and blemish free” at all times.

॥अकूर उवाच॥

नतोस्म्यहं त्वाखिलहेतुहेतुं नारायणं पूरुषमाद्यामव्ययम् ।

यन्नाभिजातादरविन्दकोशाद् ब्रह्माविरासीद् यत एष लोकः ॥१॥

VERSE 1 Meaning: “Akrura said, “Oh Lord! Shri Krishna! I am prostrating to You. You are the primordial person, You are the original cause of all causes, indestructible and Sri Narayana!, Lord Brahma, who has created this universe, has himself got originated from the lotus flower, which came out of your navel only.”

श्रीसुबोधिनी : तत्र प्रथमं स्वरूपं कीर्तयन् नमस्करोति नतोऽस्यहमिति, त्वां साक्षादग्रे आविर्भूतं, कनिष्ठशङ्का तु नास्त्येव, यतोऽखिललोकस्यापि जगतस्त्वं हेतुः, अखिलहेतुत्वे उपपत्तिं प्रमाणं चाह नारायणमिति; आदौ ब्रह्माण्डे नारायणदेव सर्वं जातमिति सर्वलोकप्रसिद्धं श्रुतिश्च, 'पुरुषो ह वै नारायणोऽकामय'तेति, तथा पुरुषसूक्ते, तदर्थमेव पुरुषमित्याह, नैतावन्मात्रपरत्वमिति वक्तुमाद्यं पुरुषमिति, प्रकृतिभर्तारम्, तस्यापि मूलभूतमिति वक्तुमव्ययमक्षररूपं निरूपयति, अथवा, ब्रह्माण्डमध्यस्थितजगत एव कारणत्वेन भगवान् निरूप्यते, तादृशमेव रूपं प्रकटितमिति, तत्रैवाद्यता व्यष्ट्यपेक्षया मूलरूपता अविनाशित्वं च, लोके कर्तृत्वादिधर्माः तथा भवन्तीति क्षीणत्वादिव्यावृत्त्यर्थं अक्षयबीजत्वार्थं वा अव्ययपदम्, जगत्कर्तृत्वमेव येन प्रकारेण तन्माह यन्नाभिजातादिति, यस्य भगवतो नाभेर्जातात् अरविन्दकोशात् कमलमुकुलात् पश्चाद् विकसितात् तत्र स्थितो भ्रमर इव आविरासीत् ब्रह्मा, यतो ब्रह्मणः सकाशात् एष लोकः सर्वोपि प्रपञ्चः। ॥१॥

SRI SUBODHINI: Starting his "praise" Akrura prostrates to our Lord, while referring to our Lord's primordial nature. "Oh Lord! You have manifested before me and I am prostrating to You. Just because You have manifested before me, I should not conclude that You are "smaller" or "lower" than me; as such, a question will never arise, as You are the cause of this entire universe! The justification and evidence for this is, that You are Shri Narayana, and this is well known in this entire universe, that at first, this entire universe and all its objects got originated from Shri Narayana only (Rig Veda 10-90). Our Lord Shri Narayana desired and this universe was originated" (Narayanopanishad). In the "Purushasooktham" also, this fact has been told in this way only. Hence, "Oh Lord! You are the primordial Purusha! You are not only the primordial Purusha, but You are the "original and the first Purusha and You are the "husband, creator and protector of the primordial Prakruti or nature. You are

changeless and the indestructible Supreme Brahman, being the root cause of the Purusha also!

Alternatively, Akrura is describing our Lord as the cause of this world and always remaining inside this vast universe, and having manifested His Divine form in this way only. As this Divine form is the cause of everything; hence, our Lord is the primordial Divine form, being the first of everything and indestructible! In this world, a “doer” (Karta) gets tired and declined doing the same type or other types of works. “But Oh! Lord! You are without any decline, indestructible and limitless! (AVYAYA AND AKSHAYA) as You are the original “seed” from which this entire universe has got originated.” How is the Lord, the originator of this universe?” “Oh! Lord! from your navel a lotus bloomed and progressed, and from the middle of this lotus flower Lord Brahma got originated (like a bee) and Lord Brahma in turn, on your orders, originated all these worlds.”

**भूस्तोयमग्निः पवनः खमादिर्महानजादिर्मन इन्द्रियाणि ।
सर्वेन्द्रियार्था विबुधाश्च सर्वे ये हेतवस्ते जगतोद्भूताः ॥२॥**

VERSE 2 Meaning: “Earth, water, wind, fire, space, the primordial principle, Prakruti and Purusha, mind, ten Indriyas (senses), the subject matter of these senses viz. the sense of taste (Rasa) etc. and their respective presiding deities like the sun, who is hailed as the cause for this universe — all of these have got originated from Your body only.”

श्रीसुबोधिनी : एवं जगत्कारणत्वमुपपाद्य कार्यकारणयोर्वैलक्षण्यसिद्ध्यर्थं भगवतो नित्यमुक्तत्वं जीवानां तत्कृपया तथात्वमिति वक्तुं कार्यभूतप्रपञ्चस्य स्वरूपमाह **भूस्तोयमिति**, एतस्य वा मूलभूतत्वख्यापनाय तत्त्वान्येतस्मादेवोत्पन्नानित्याह **भूस्तोयमिति**, मूलभूतानि चेत् एवं परमिति

ज्ञातव्यम्, एवं क्रमस्तत्र न विवक्षितः प्रथमपक्षे तु विवक्षित इति गणनार्थं वा स्थूलात् सूक्ष्मे बुद्धिनिवेशनार्थं स्वान्तानि पञ्चभूतानि, आदिरहङ्कारः, महान् महत्त्वं, अजा प्रकृतिः, आदिः पुरुषः, ततो मनः, मनसा पुरुषः सर्वं करोतीत्याधिदैविकमनो विवक्षया व्युत्क्रमेणापि निरूपितम्, इन्द्रियाणि, चकाराद् बुद्धिः प्राणश्च, ततः सर्वेन्द्रियार्था गन्धादयः वागादयश्च, चकारात् तदवान्तरभेदाः स्त्र्यादयश्च, किं बहुना सर्व एव विषयाः घटादयः स्रगादयश्च, चकारात्तज्जनिनानि सुखादीनि, एते हि सर्वे यद्यपि जगतो हेतवः तथापि ते अङ्गाज्जाताः, अक्षरात् तस्यैवाङ्गत्वश्रुतेः 'ब्रह्म पुच्छ'मित्यादौ, अतः कारणात् त्वमेव जगद्धेतुरिति स्वरूपेण माहात्म्यमुक्तम् ॥२॥

SRI SUBODHINI: Akrura explained, that our Lord is the cause for this universe. Through this verse, the description of the "work" done by our Lord, in the form of this universe is being done. This is done with a view to describe the difference between the "task" and the "cause" and to emphasize the fact, that the Lord is always and permanently "liberated" (NITYA-MUKTHA) and with a view to clearly appreciate the fact, that the Jiva gets liberated only through the grace of the Lord, this verse is sung as the "praise" of the Lord. alternatively, Akrura wanted to say that our Lord Shri Krishna only is the real cause for everything — that from our Lord Shri Krishna only, everything else has got originated. When all the principles, being the cause of this universe, have got originated from our Lord, then we should definitely regard this Divine form of our Lord only the "best and highest". With a view to make our mind get fully established in the "subtle" truths and principles, at first in this verse, reference has been made to the five primordial principles, up to the principle of "space" (Akaasa).

The primordial ego, the "Mahat" (glorious) primordial principle, the primordial Prakruti (unborn) and the

primordial Purusha and mind – this is the way, all these are mentioned in the verse. The “Purusha” does all the works, only through the “mind”! Here the “Divine” mind is referred to, and with this view only, in the verse, without mentioning the “mind” first, only the “Purusha” has been mentioned.

“The “senses of perception” (Jnanendriyas), the “senses of action” (Karmendriyas), the intellect, the vital air (Prana) and the faculties of taste etc. conferred on these senses, the power of speech and women, garlands, clothes and all the other useful objects and all other materials/ things, which make up for this universe, being it’s cause and objects, - all these have got originated from a part of You Oh Lord! The “imperishable” (AKSHARA) Brahman! “In the Taithariya Upanishad (2-4), it has been stated, “that the backside of Brahman is firmly established” – meaning – the scriptures say that this “imperishable Brahman” is a part of the Supreme Brahman.” “Due to this reason Oh! Lord! You are the only cause of this universe.” In this way, after describing the “Divine form” (Swaroopā – our Lord’s nature), His glory and greatness have been specified.

नैते स्वरूपं विदुरात्मनस्ते ह्यजादयोनात्मतया गृहीताः ।
अजोनुबद्धः स गुणैरजाया गुणात् परं वेद न ते स्वरूपम्॥३॥

VERSE 3 Meaning: “These primordial Prakruti and other gross principles are not able to realize or understand your Divine form of being the Aatma (self in everyone). The Jiva, although spiritual and “conscious” by nature, enveloped by the qualities of Maya, is also unable to comprehend your “beyond the Gunas” (NIRGUNA) Divine status and nature.”

श्रीसुबोधिनी : प्रमाणेन वक्तव्यमित्याकाङ्क्षायां वेदातिरिक्तं प्रमाणं नास्तीति वक्तुं ब्रह्मादीनामपि इदमित्थतया ज्ञानाभावमाह नैतेस्वरूपमिति, अथवा, एते तव पुत्राः पौत्रा वा कथं न मुक्ताः, यद्येते एवामुक्ताः कथमन्यो मुक्तो भविष्यतीत्याशङ्क्य तेषाममुक्तौ अभिमानादज्ञानं कारणमित्यभिप्रायेणाह नैते स्वरूपं विदुरिति, अवश्यं ज्ञातव्यमिति बोधनार्थं आत्मन इति, यद्यपि त्वमात्मा तथापि आत्मत्वेन त्वां न गृहीतवन्त इति अनात्मतया गृहीताः कर्तारि क्तः, ते वा त्वया कृपया आत्मत्वेन न गृहीता इति, अजादयः अक्षरादयः पुरुषादयो वा ते रूपं न विदुः, ब्रह्मादयो हि प्रमाणपरा ज्ञास्यन्तीति विज्ञाय तेषामपि ज्ञानाभावमाह अजोनुबद्ध इति, अजो ब्रह्मा, अजायाः प्रकृतेः सृष्टिरूपायाः, गुणैः कर्तृत्वादिधर्मैः सत्त्वादिभिर्वा, अनुबद्धः स्वासक्त्या बद्धोपि भगवदिच्छया वा पुनस्तैरनुबद्धः, अतो गुणात् परं पृथग्भूतं गुणनियामकं वा ते रूपं न वेद, न हि गृहे बद्धः गृहादन्यत्र स्थितं परिपश्यति, अतः परिच्छिन्नमेव मन्यते तस्मान्न मोक्ष इति, यदि तेपि न जानन्ति कथमन्यो ज्ञास्यतीति, अतो यः कश्चनैवं भविष्यति स न ज्ञास्यति, यः पुनस्त्वकृपया त्वां ज्ञास्यति स एव कृतार्थो भविष्यतीति नालौकिकं किञ्चित् ॥३॥

SRI SUBODHINI: It is necessary, our Shri Mahāprabhuji says, that our Lord's Divine form has to be explained through due evidence and proof. The Vedas are the ultimate evidence. There is no other proof other than the Vedas. Even if we regard Lord Brahma and others as the "evidence", then also, "the correct and exact knowledge of You, as "You are like this only", is impossible to be attained." This aspect is described through this verse.

Alternatively, "your sons and grandsons have not yet attained "liberation". Why did this not happen? When even these persons have not attained "liberation" how can the "others" hope to get "liberated"? Our Shri Mahāprabhuji answering this says that, using this verse, that, they do not attain "liberation" due to the "ignorance

caused by their own ego" (ABHIMANA JANITA AJNANA). This is the main purport of this verse. **THUS IGNORANCE OF ONE'S DIVINE NATURE CAUSED BY "EGO" (ABHIMANA) IS THE CAUSE OF BONDAGE.**

It is indeed very important to realize and understand the true Divine nature and form of our Lord. Hence, in the verse, the word "Aatma" has been used. "Oh! Lord, even though You are the indwelling "Aatma" (Divine self), even then, people do not regard You, as this Divine self." Alternatively the meaning here will be "Oh Lord! You have not exercised your faculty of compassion over them, and have not accepted them as your own self (Aatma)." Even the "imperishable Brahman" and others are unable to understand clearly your "real nature".

"Perhaps Lord Brahma and others, who are very near to You, as part of "evidence" of your presence, may be aware of your real self?" It is said here that, even they do not have the full knowledge about our Lord's "real self". Why? Even Lord Brahma, due to his own attachment, and due to Your own will and desire, "considers" himself as the "doer" of "Prakruti" or nature (i.e. the creator), and he is also under the control and bondage of the three qualities of Satwa, Rajas and Tamas. Hence Lord Brahma is unable to realize or understand You, who is situated beyond the three "qualities" (Gunas) and under whose control, all these "qualities" function! Like a person, who is imprisoned in a house cannot see what is happening outside of his home or the objects situated outside his house! Due to this, Lord Brahma also is unable to understand your "Limitless and boundaryless" Divine nature and form and, nay, on the contrary, regards "You" as being "limited and bounded"! This is the

reason for the “non-liberation” of even Lord Brahma! “When even Lord Brahma and others are not able to understand the true nature of your Divine nature and form, how others can hope to understand You?” This is the purport.

“Due to this, the Jiva, who is bound by the qualities of the “Prakruti” (nature) will never be able to understand your real nature. But the Jiva who gets your grace and compassion, is enabled by “You” to understand your true Divine nature, and he only gets fulfilled in this life. DUE TO YOUR GRACE ONLY A JIVA OR SOUL GETS FULFILLED. This is the “general” truth.

त्वां योगिनो यजन्त्यब्ध महापुरुषमीश्वरम् ।

साध्यात्मं साधिभूतं च साधिदैवं च साधवः ॥४॥

VERSE 4 Meaning: “The Yogis and noble saints, worship and serve you, Oh! Lord! as the real Lord of the universe (Ishwara), and the glorious primordial Purusha (Mahapurusha). They regard You, as the eternal witness of the spiritual, physical and the celestial spheres of actions, as the indwelling Divine Aatma and also as the controller of this universe.

श्रीसुबोधिनी : तर्हि कथं ज्ञानोपाय इति चेत् तत्रोच्यते, अज्ञात्वापि यथारुचि शास्त्रानुसारेण भगवान् सेव्यः, ततो ज्ञापयिष्यतीत्यभिप्रेत्य सर्वेऽपि त्वां स्वाधिकारानुसारेण तत्तद्रूपं सेवन्त इत्याह त्वां योगिन इति षड्भिः सप्तभिर्वा, विशेषसामान्यप्रकारेण, तत्रादौ योगिनः सर्वोपेक्षिणः मोक्षपरा इति तान् गणयति, यद्यपि योगे चित्तवृत्तिनिरोधे आत्मस्फूर्तिः फलमिति ध्यानार्थमेव भगवद्रूपमिति न ते भगवदुपासकाः, तथाप्यङ्गत्वेनेश्वरप्रणिधानमुक्तम्, शास्त्रं वा नापेक्षत इति विरुद्धांशोऽग्रे त्यक्तव्य इति योगिनोऽपि त्वामेव यजन्ति, अब्धा साक्षात्, ते ह्यन्तरूपासकाः, अतो देहादिभिर्न व्यवहिताः, तेषां मते पुरुष ईश्वरः साकारः सर्वजीवविलक्षणः, अस्तीति नास्त्यत्र

साङ्ख्ययोगयोरीश्वरस्य साकारत्वं निराकारत्वं च स्थापितं, तदाह महापुरुषमीश्वरमिति, अन्तर्बहिर्नियामकं च, साधवः पुनः सदाचाराः स्मार्तधर्मपराः भगवन्तमाश्रयरूपं मन्यमानाः आध्यात्मिकादिभेदत्रयं तदधीनमेवेति त्रितयसहितमेवमधितभूतसहितमधिदैवसहितमिति, अन्यथा कर्मणा बन्ध एव स्यात्, एवं सति करणं कर्ता प्रेरकश्च भगवदधीन इति नापराधोन्यस्य भवति ॥४॥

SRI SUBODHINI: Then what is the way to clearly understand the real nature of our Lord? answering this, it is said that one should, as per one's desire and temperament, continue to serve the Lord, as per the systems prescribed in the scriptures, even though one may not have the clear and full knowledge about our Lord's real Divine nature. Then, **THE LORD WILL HIMSELF BLESS SUCH A DEVOTEE WITH THE KNOWLEDGE OF HIS DIVINE SELF OUT OF HIS GRACE!** In fact, due to this "gracious nature" of our Lord only, and due to the "certainty" of His grace, help and support, from time immemorial, devotees have been serving our Lord, in very many different ways and forms. This is described from this verse onwards, and in the later 6 verses in a "special" way, and through one verse in a "general" way. Thus in 7 verses both the "special" and the "general" ways of doing service or Seva to our Lord has been described. Among these "servants" of our Lord, there are the Yogis, who are absolutely detached from everyone and everything in this world, and who desire only "liberation". Hence these "Yogis" are referred to as the first category. Even though, in this "Yoga", the ending of the thought-process is done, through one's own efforts, and the Yogi attains the realization of his own "Aatma" (Divine self) which in turn, enables him to give up all other objects, which are not in consonance with his

“Yoga”, even then, in this “Yoga”, meditation on our Lord (Ishwara), has been specified for these Yogis, as part of the realization of “Aatma”. Hence, even the “Yogi” also serves You only! Oh! Lord! although in a different way! The Yogis worship You as You are, as they worship You as indwelling inside their bodies. Hence even their bodies etc. are also not away from You!

In this “Yoga” service, it is not specified that our Lord has a different Divine form in comparison to the Jivas. Hence, here both in the “Sankhya” and “Yoga” systems, our Lord has been described with “form” and “without form” (and beyond both!?) This is the meaning of the words used in this verse viz. “Mahapurusha” and “Ishwara” viz. the Lord controls everything from both “inside” and “outside”.

The noble Mahatmas, practice the rules of “good conduct” as per the specifications of the scriptures, with sincere devotion and discipline. They regard our Lord only as their only “refuge”. They regard the three “forms” of our Lord, as being under His control only and hence they regard our Lord being present (1) in the “Aatma”, (2) in the beings and (3) in the celestials. (Adhyatma, Aadibhoota and Aadidaiva). If our Lord were not to be with these three divisions of existence, then the “bondage” of Karma or action will be always present. In this way, our Lord abides in these three “forms” as the “cause” (Kāran), the “doer” (Kartha) and the “inspirer” (Prerak), and hence all these three are under the control of our Lord. They behave and conduct themselves, as per the will, desire and orders of our Lord only. Hence there is no “blemish or wrongdoing” on the part of the Jiva or the soul.

In this way, the description of these devotees, who are engrossed in both the outside and inside duties, which are required to be performed, as per the stipulations of the scriptures has been done. In the next verse, a description of those, who follow the "Vedic" path fully and exclusively, is being given.

त्रय्या च विद्यया केचित् त्वां वै वैतानिका द्विजाः ।

यजन्ते विततैर्यज्ञैर्नानारूपामराख्यया ॥५॥

VERSE 5 Meaning: "Some Brahmins, who follow the path of Karma (action), through the knowledge of the three Vedas, do Your worship only Oh! Lord, through the performance of lengthy sacrifices (i.e. time consuming) invoking the celestial deities such as Indra and others, with several forms and names."

श्रीसुबोधिनी : एवमपेक्षितमान्तरबाह्यधर्मपरान् स्मार्तान् निरूप्य श्रौतान् निरूपयति त्रय्येति, श्रुतौ पक्षत्रयं काण्डत्रयभेदात्, तत्र कर्ममार्गे त्रयी प्रधानं, उपनिषदो ज्ञानमार्गे उपासनायां तु प्रणवादिमन्त्राः, तत्क्रमेण त्रयमाह, सर्वेषामेव भगवज्ज्ञानोपयोग इत्यवोचाम, मन्त्रभेदेन वेदानां त्रैविध्यं ऋचः सामानि यजूंषीति, तदुपयोगि ब्राह्मणं च, बाह्यक्रिया वा यजुषा क्रियते आन्तरी साक्षादेवतायै द्रव्यसमर्पणदिरूपा ऋचा क्रियते, ततो देवतायाः फलदानार्थं हविर्ग्रहणार्थं च साम्ना स्तूयते, एवं प्रकारेण वैतानिकाः यज्ञवितानपराः यज्ञरूपं त्वां विततैः विस्तीर्णैः सहस्रसंवत्सरान्तैः नानाविधैर्यज्ञैः यजन्त इति सर्वत्र सम्बन्धः, चकारादङ्गोपाङ्गादिभिः सह, ज्ञानेनापि सहेति, केचिद् द्विजा इति जन्मकर्मावदाताः श्रोत्रियाः न तु सर्वेषां तत्राधिकार इति, ननु तत्रेन्द्रादय एवेज्यन्ते न तु भगवानित्यभिप्रेत्याह नानारूपेति, नानाविधानि रूपाणि येषाममराणामिन्द्रादीनां तेषामाख्यया, आधिदैविकत्वात् भगवत एव तन्नामेति वा, तेषामाख्यया भगवानेवेज्यते, वस्तुतस्त्वङ्गप्रायास्ते, यथा राज्ञः मुकुटोष्णीषादिनिर्माता सेवक एव भवति यद्यपि शिरस एव परिचर्या करोति, एवं कर्णादिष्वपि, तथापि राजसेवक

एवोच्यते न त्वङ्गसेवक इति, तथा प्रकृतेपि, इन्द्रादयो बाहव इत्यादिभिरङ्गत्वश्रुतेः
अतो भगवानेवेज्यते ॥५॥

SRI SUBODHINI: As the Vedas have three "divisions", there are three "parts" or systems of followers. In the path of "Karma" (action) all the three "divisions" are important. In the path of "Jnana" (spiritual knowledge), the "Upanishads" are important and in the path of "worship", there is the importance of the Manthras like "OM" (Pranava). In this way, the three types of devotees, who do "Puja" or "worship" are being explained, as all of these are useful to attain the "knowledge" and realization of our Lord. We have already dealt with this aspect in an earlier verse.

Due to the difference in the "Manthrams" (chanting), there are the three Vedas of Rigveda, Saamaveda and the Yajurveda. These "Manthras" along with "Brahmana" and the "Upanishads" are of three types. That part of the Vedas, which stipulates the ways to conduct the various types of sacrifices is known as "Brahmana". Alternatively the "outside" functions in a sacrifice are conducted, as per the Yajurveda and the "inside" functions, such as offering of oblations to the celestial deities are done as per the Rigvedic Manthrams. Then, through the Manthrams of Saamaveda, prayers are done to the celestial deities to accept the "offerings" made in the fire, and for also conferring the boons/favors/results asked for. The celestial deities are also "praised" through the Saamaveda chanting. In this way, the "sacrifices" are done and conducted, for a considerable length of time. The persons who have got attached to these Vedic sacrifices, sometime worship our Lord, through a sacrifice, which may go on even for a 1000 years! This type of "worship" of our Lord is

prevalent at all places. "In other words, through it's parts, sub-parts and through "knowledge" (of the correct way of chanting, conducting sacrifices etc.), contained in the three Vedas (i.e. through it's knowledge and methods), Oh Lord, Your worship only is being done, by such devotees". In the verse the words, "some Brahmins" (Kechit Dwijaha) have been used, to denote that, many Brahmins, who have become pure by birth and "Karma" (action – conduct), and who are well versed in Vedas perform these "sacrifices" in a proper way. All Brahmins do not have the authority to do such sacrifices. In these sacrifices, the celestial deities, such as Indra, Agni (fire) and others only are being worshipped. During these sacrifices, our Lord's worship is not being done. But answering this, it is said, that various celestial deities, with different "names" are being worshipped during this sacrifice. As such, all these different forms and names of these celestial deities like Indra and others are all symbolic celestial forms and names of our Lord's Divine form only, as our Lord is present in all of them in His Divine aspect. Hence, due to this reason, all these "names and forms" belong to our Lord only and are considered as our "Lord's" only! To put it succinctly, all these sacrifices are done, in the name of Indra and others, really as a worship for our Lord only as our Lord is the basis and controller of everyone else.

In reality all these celestial deities are part of our Lord only. Like a king's crown, turban, earrings are made by his servants and they serve only the king's body, ears, head etc. and they are called as "servants of the king" only – and not as servants of the ear, head, body etc. – in the same way, in the performance of these "sacrifices", Indra and other celestial deities are our Lord's "hands"! In this way, all the celestial deities are "parts" of our

Lord's body only. Hence worship of these deities is worship of our Lord only.

[There is a chanting in our system of "Sandhyavandan" which says, "As rain water which falls from the sky goes only ultimately into the ocean, the worship and prostrations offered to all celestial deities reach ultimately our Lord Shri Kesava (Lord Shri Krishna).]

"SARVA DEVA NAMASKARAH SHRI KESAVAM PRATIGACHATI".

एके त्वाखिलकर्माणि संन्यस्योपशमं गताः ।

ज्ञानिनो ज्ञानयज्ञेन यजन्ति ज्ञानविग्रहम् ॥६॥

VERSE 6 Meaning: "In this way, many "wise" Jnanis, having renounced "action" have attained "peace". Then they worship You only Oh! Lord, who is the symbol of the Jnana or the highest spiritual knowledge."

श्रीसुबोधिनी : एकेति, अन्ये पुनः सर्वकर्माणि त्यक्त्वा उपशमं गताः चित्तस्य परमां शान्तिं प्राप्य ज्ञानिनो भूत्वा ब्रह्मात्मत्वस्फूर्तियुक्ताः आत्मयाजिनो भूत्वा ज्ञानरूपमेव यज्ञं कुर्वन्तः ज्ञानयज्ञो नाम आत्मानमेव चिद्रूपं यज्ञरूपेण परिकल्प्य भगवते समर्पयन्ति, भगवत्प्रीतिसाधकत्वाद् वा ज्ञानमेव यज्ञशब्देनोच्यते, अथवा, जरामर्यादादिप्रकाराः ज्ञानयज्ञाः, तत्र इज्योपि ज्ञानरूप एवेत्याह ज्ञानविग्रहमिति ॥६॥

SRI SUBODHINI: Many persons have attained "peace of mind" by renouncing "action". After attaining the highest peace in their mind, having become "Jnanis" (knowers of Brahman) they realize that their "Aatma" is Brahman only. With this realization, they worship the "Aatma". They thus perform the sacrifice of "Aatmayagna" and their sacrifice is in the form of "spiritual knowledge". They symbolize the "Jnana" of "consciousness" (Chitroopa) and they surrender this

Jnana at the feet of our Lord. In this way, this Jnana or spiritual knowledge become instrumental in pleasing our Lord. Hence, "Jnana" is called by the name of "sacrifice" (Jnana = Yagna). Alternatively, by doing such actions, through which one can mitigate both old age and death – all these actions (Yagnas) are called as "Jnanayagna – sacrifice of "Jnana" (spiritual knowledge). All these types of Jnanis, who follow the path of Jnana, worship only our Lord, who is of the Divine form of "Jnana" only, and this is explained through the words in this verse viz. "Jnanavigraham" (idol or symbol of Jnana i.e. our Lord).

अन्ये च संस्कृतात्मानो विधिनाभिहितेन ते ।

यजन्ति तन्मयास्त्वां वै बहुमूर्त्येकमूर्तिकम् ॥७॥

VERSE 7 Meaning: "Many others, with pure and sacred inner minds, following the path stipulated by the Vedas, worship Thee only Oh! Lord, with a concentrated and inspired mind, who has taken the incarnations of the fish, the tortoise and others, although You are of the Divine essence of one self or Swaroopa (i.e. the same Lord is worshipped in many forms and names)."

श्रीसुबोधिनी : औडुलोमिवत् उपासकानाह अन्ये चेति, ते हि स्वात्मानं भगवन्तं च भिन्नमभिन्नं च मन्यते 'नारुद्रो रुद्रमर्चये' दित्यादिवाक्यैः, अत आह अन्ये भिन्नाश्चकारादभिन्ना अपि, संस्कृतात्मानो दीक्षादिभिः शोधितसङ्घाताः, गुरुणा अभिहितेन मार्गेण, ते प्रसिद्धाः तत्तत्प्रकारेणैव तत्तद्देवतामन्त्रोपासकाः, ततस्तन्मया भूत्वा उपास्यदेवतया व्याप्तस्वरूपा भूत्वा त्वामेव, वै निश्चयेन नात्र तिरोहितमिव, बहुमूर्त्या मत्स्यकूर्मादिरूपैः एकमूर्तिकं एकस्वरूपमेव यजन्ति, सर्वे हि विष्णूपासका इति, अत्र शैवादयोपि भगवन्निष्ठा एवेति ज्ञातव्याः, उपासनायां हि मन्त्र एव प्रधान, स मन्त्ररूपः यज्ञवदेक एव इन्द्रादिवत् तत्तदभिमानिन्यो देवता इति, ततः पञ्चविधैः अनेकविधैर्वा मन्त्रैः उपासनामार्गसिद्धो भगवानेक एवोपास्यते क्षुद्रोपासकाञ्चाग्रे वक्ष्यते भिन्नप्रकारसिद्धांश्च ॥७॥

SRI SUBODHINI: Through this verse, the devotees who do "Upasana" (worship) of our Lord, as per the system, specified by sage Oudulomi. It is said, that a devotee, who is not like Lord Siva should not worship Lord Siva (NA RUDRO RUDRAMARCHAYED). As per this dictum, these devotees, who follow the system of sage Oudulomi, regard themselves as "separate" and also as "the same" with the Lord. These devotees are also purified by spiritual initiation and other purifying rituals and actions. They follow the teachings of their respective Gurus (teachers) and following the various individual paths, they worship separate deities with separate and different Manthras. They get concentration, in their mind, on these deities and do Japa of these Mantras. They experience the "ingress" of the deities, whom they worship. "All these devotees, following so many different systems and ways of worship, are Oh! Lord! worshipping You only." This is very clear and certain.

"Oh! Lord! They are all worshipping You only, although they may be seen outwardly, worshipping your own various incarnations such as the fish, the tortoise and others." They are all worshipping Lord Vishnu only. Even those, who worship Lord Siva also are worshipping our Lord only, as our Lord is the basis for Lord Siva. In worship or spiritual practice, "Manthram" or holy incantations are the most important. Like in a Vedic sacrifice, although celestial deities such as Indra and others, having different types of bodies, Manthrams etc. are invoked, for being worshipped, but ultimately all these different types of chanting, worship etc. really are meant only for You (i.e. for our Lord Shri Krishna), in the same way, here also, although worship is offered to several forms, with several names, it is to You only Oh! Lord, all these

“worship” or adoration is meant, as all this “worship” is meant for You only, as it is You, who has taken all these “forms and names”. In this way, different types of worship done is ultimately done to our Lord only, as there is our Lord only, who exists in this universe and has taken all these different forms and names.

त्वामेवान्ये शिवोक्तेन मार्गेण शिवरूपिणम् ।

बह्वाचार्यविभेदेन भगवन् समुपासते ॥८॥

VERSE 8 Meaning: “Oh! Lord! the devotees of Lord Siva also, as per their system and rituals, worship You only, through the different traditions of Saiva, Paasupata systems and others for worshipping Lord Siva.”

श्रीसुबोधिनी : किञ्च, शिवरूपोपि त्वमेवेति शैवा अपि त्वामेवोपासत इत्याह त्वामेवेति, अन्ये उपासकेभ्यो भिन्नाः शिवशास्त्रानुसारिणः तामसे कल्पे शिवरूपेण विष्णुस्तिष्ठतीति शैवास्तमेव पक्षमाश्रित्य स्वभावरुच्या तथोपासते, शिवोक्तो मार्गः शैवपञ्चरात्रे पाशुपतादौ च प्रसिद्धः, तत्र शिवरूपी विष्णुरेव, केचिदावेशिनमाहुः तत्र बहवश्चाचार्याः महापाशुपतपाशुपतादिभेदभिन्नाः, भगवन्निति सम्बोधनात् यदा वैराग्यगुणप्राधान्येन कार्यं करोषि तदा शिवरूपो भवसीति ज्ञापितं, सम्यगेवोपासत इति ॥८॥

SRI SUBODHINI: “The Divine form of Lord Siva is Yourself only. Due to this, the Saivaitees also are worshipping You only. This is the purport of this verse. These devotees follow the traditions of the Saivaite system and scriptures and in reality worship our Lord only, as Lord Vishnu manifests Himself as Lord Siva, with “Tamas” as the important Guna or quality. Hence, the devotees of Lord Siva, worship our Lord only, who has taken the form of Lord Siva, as per their will, taste and desire. But in reality they worship our Lord only.

Lord Siva has Himself given the paths of “Saiva path”

consisting of “Saiva Pancharatra”, “Pasupata” etc. and these are very famous. In all these paths, the Divine form of Lord Siva is our Lord Vishnu only. Many devotees say, that the power of Lord Vishnu has entered into Lord Siva! Among these “Saiva” paths, there are many different “Gurus” (Acharyas) for the Mahapasupata, Pasupata and other “Saiva” traditions. “Oh Lord!” – through this addressing, it is mentioned that when You, our Lord Krishna, carries out various tasks, Leelas keeping your Divine quality of “detachment” (Vairagyam), then You take the Divine form of Lord Siva. Hence all the “Saivas” also are certainly worshipping You only.”

सर्व एव यजन्ति त्वां सर्वदेवमयेश्वरम् ।

येष्यन्यदेवताभक्ता यद्येष्यन्यधिय प्रभो ॥९॥

VERSE 9 Meaning: “Oh Master! Oh! Lord! Those devotees, who are worshipping other deities and have become their devotees, and also regard these different celestial deities as different from each other, these devotees also, in reality are worshipping You only – as the Lord of the universe, is You only, who has manifested in all these different forms, which the devotees worship! The purport of this is that, in their worship, there is only the difference in the mental make up of the intellect and the One Lord, which is You, is not different at all (i.e. there is no difference in You, who is ONE, having taken all these names and forms).”

श्रीसुबोधिनी : एवं षड्विधान् निरूप्य सामान्येन क्षुद्रौपासकानाह सर्व एवेति, किं बहुना क्षेत्रपालाद्युपासका अपि त्वामेवोपासते, यतस्त्वं सर्वदेवमयः तेषामपीश्वरः, ‘अहं हि सर्वयज्ञानां भोक्ता चे’ति वाक्यात्, सर्वदेवमयश्चासावीश्वरश्चेति, ननु बुद्धिस्तेषां न भगवत्परेति कथं सर्वेषां भगवदुपासकत्वमित्याशङ्क्याहयेष्यन्यदेवताभक्ता इति, वयमात्मव्यतिरिक्तस्य

विष्णुव्यतिरिक्तस्य च देवतान्तरस्योपासका इति यद्यप्येषामन्यबुद्धिः तथापि उपास्यो महानिति मत्वा हि तं उपासते न त्वस्मदुपास्यो न किञ्चित्कर इति, अन्यथा नोपासीरन्, न हि कश्चिद्दीनमप्रयोजनकं ज्ञात्वा कञ्चनोपास्ते, परं भ्रमादुपासना भवति, भ्रमे तु भगवद्धर्मा एव तत्रारोपिता इति भगवानेव सेव्यते, आरोपस्य तुल्यत्वात्, अबुद्धिपूर्वकोयमिति विशेषः, योपि भ्रमाद् रजतं जानाति सोपि रजतज्ञानवानेव, अन्यथा अनुव्यवसायोपि भ्रान्तः स्यात्, यदुक्तं भगवता 'न तु मामभिजानन्ती'ति तद्विधिपरत्वेन, 'अविधिपूर्वक' मिति वचनात्, प्रतिमादावपि भगवानारोप्यते तद्धर्माश्च, तथा तत्तदुपासका अपि स्वसेव्ये भगवत्त्वं तद्धर्माश्चरोपयन्ति परं विध्यभावात् न तस्य ज्ञानजनकत्वं किन्तूद्देश्य फलमेव, अतो भगवदज्ञानात् तेषां संसार एव स्थितिरिति वदता भगवता विधिमार्गो मुख्यतया स्थापितः न त्वविहितो मार्गो निन्दितः, अन्यथा 'मामेव यजन्ति', 'अहं हि सर्वयज्ञानां', 'लभते च ततः कामान् मयैव विहितान् हि तानि'ति न वदेत्, तस्मात् विधिस्तुतिपरमेवैतद्वाक्यं, अतः सुष्ठुक्तं येप्यन्यदेवताभक्ता यद्यप्यन्यधियः तथापि त्वामेवोपासते इति, नन्वेवं भ्रमं भगवानुत्पाद्य किमित्येवं फलं प्रयच्छति कथं सर्वानेव नैकविधान् करोतीत्याशङ्क्याह प्रभो इति, स हि सर्वप्रकारसमर्थः, तथापि च करोत्येव च नाना प्रकारान् ॥९॥

SRI SUBODHINI: In this way, after describing the 6 types of those who "worship", through these verses, a description is given of those devotees, who worship the celestial deities, in the normal way. "What more can we say on this subject? The worship of guardian of the eight corners (Kshetrapala) is also your worship only! As You have said in the Gita, "I am the enjoyer of all Yagnas" (AHAM HI SARVAYAJNANAAM BHOKTHA). In this way You are the — "SARVADEVAMAYA ISHWARAHA CHA" — one Lord, who has become all these celestial deities, and also the Lord of all these celestials. You only can, be called as "the Lord of all the celestial deities". (SARVAMAYESHWARAA).

All these devotees, who worship the various celestial deities do not have the "intellect", which feels that they are worshipping the "One Lord" only. Then how can one call them as worshipping You, our Lord only? Our Shri Mahāprabhuji, removing this doubt says, that in the Gita, our Lord has declared, "Those devotees who worship other deities really worship Me only". These devotees may feel, that they are worshipping only other deities, who are different from Lord Vishnu or the Aatma, but they are worshipping their own "deity" as the "highest" of all other deities only. They do not have any disrespect for the deities, they worship — as being weak, and incapable of doing anything or does not do anything! If they were to have this poor opinion of their own particular "deities", then they will give up such worship fully. Thus, due to the influence and delusion of the "form", they regard their own "deities" as the highest and do worship of them, and again through "delusion" only, they put the same virtues and qualities of our Lord on these "deities". In this way, our Lord only is being worshipped by these devotees, as in the worship of our Lord and in the worship of other deities, after putting the same qualities of our Lord, in the other deities, what is ultimately recognized and worshipped is the "virtues and qualities" of our Lord only. The only difference here is, that the other "deities" are regarded as the Lord of the universe, and this is due to their ignorance only. But ultimately this "worship" reaches our Lord only as our Lord only, gives the fruits of this worship to these devotees.

Like, through delusion, a person regards the "sea shell" as "silver", although he has the knowledge of "silver" also. If someone does not know about "silver"

at all, then, this regarding the sea-shell as silver will be due to "delusion" only. Thus, the one without the knowledge of silver, cannot recognize silver. "Those persons do not understand Me, through the Divine principle" (Gita 9/24). Our Lord has told this, but He has added that, "These people worship Me without any adherence to discipline or systems" (9/23 Gita). Our Lord has uttered these words, keeping in mind the necessity for discipline and proper method in worshipping our Lord. Like in "idols and others" our Lord's form and qualities are put on (for the sake of worship), in the same way, the devotees of different types of celestial deities, "put" the qualities and forms of our Lord in their own deities, but these devotees do not worship them, through the prescribed methods of the Vedas. Due to this, these devotees do not attain "Jnana" (spiritual knowledge) through such practice. They attain only their desired "results", and they remain in this world only, due to their ignorance about the real nature of our Lord. In this way, our Lord has established the necessity and importance to follow the proper method and system in the worship of our Lord. Of course, He has not condemned the worship done through in any other way i.e. without discipline and following the system properly. If He desired to condemn such worship, then He would not have uttered the following words. (1) "They worship Me only; I am the enjoyer of all sacrifices" (9/23,24 Gita). "They attain the results from these celestial deities, who have been created by Me only" (Gita 7/22). Hence, this reference to the "haphazard" way of worshipping (Avidhipoorvak) has been made to emphasize the glory and necessity of worshipping the Lord properly. Thus the devotees, who worship other deities and have Bhakthi for them worship our Lord only. This is the truth and is also appropriate.

Why does the Lord, at first, create this “delusion” and give also such type of result? Why did He not make all the Jivas as of one type only? Our Shri Mahāprabhuji removing this doubt says, that, for this sake only, in the verse, the word “Prabho” (Oh! Lord!) has been used. The purport of this is that OUR LORD IS CAPABLE OF DOING EVERYTHING IN EVERYWAY. BUT IT IS HIS WILL AND DESIRE TO MAKE VARIOUS KINDS OF JIVAS FOLLOW VARIOUS DIFFERENT TYPES OF SPIRITUAL PATHS AND SYSTEMS AND CONFER ON THEM DIFFERENT TYPES OF RESULTS. Although the Lord is capable of making everyone same, follow the same worship and confer the same result!

यथाद्रिप्रभवा नद्यः पर्जन्यपूरिताः प्रभो ।

विशन्ति सर्वतः सिन्धुं तद्वत् त्वां गतयन्ततः ॥१०॥

VERSE 10 Meaning: “Oh! Lord! like the rivers originating from the mountains, during the rainy season, through the force of flow of water, coming from all sides become filled up, ultimately enter into the ocean, in the same way, in the end, all the systems and methods of worship have their center and end in You only.”

श्रीसुबोधिनी : ननु तत्तदुपासकानां तत्तद्देवतासायुज्यस्योक्तत्वात् कथं प्रमेयबलविचारेण तेषां गत्यभाव इति चेत् तत्राह यथाद्रिप्रभवा इति साधनपरं चैतद्वाक्यं, ‘आकाशात् पतितं तोयं यथा गच्छति सागरं। सर्वदेवनमस्कारः केशवं प्रति गच्छतीति वाक्यात्, प्रमेयबले च तेषां भगवत्सायुज्यमेव यदि निष्कामाः, परम्परा कालविलम्बश्च भवति, यथा भूतापासकाःभूतसायुज्यं प्राप्नुवन्ति, ततो भूतानि महादेवसायुज्यं महादेवो भगवत्सायुज्यमिति, एवं विहितानामविहितानां वा साक्षात्परम्परा वा भगवत्सायुज्यमेव फलमिति यथा सर्वासामेव पर्वतप्रभवानां नदीनां मेघैरापूर्यमाणानां सिन्धुरेव प्रवेशस्थानं चतुर्दिक्षु न त्वन्यः कश्चित् प्रवेशयोग्यो भवति तद्वदेव नदीप्राया जीवगणाः

सहजेन पर्वतजलेनागन्तुकेन वा वृष्टिजलेन पूरिता भवन्ति तथा विधिना अविधिना च पूरिता जीवा जन्मकोटिभिः भगवत्सायुज्यमेव प्राप्नुवन्ति, तथाभूतानामपि फलं साधयतीति ज्ञानार्थं प्रभो इति, गतयः फलानि अन्ततः त्वय्येव विशन्ति ॥१०॥

SRI SUBODHINI: Now, the devotees, who worship the different deities attain "union" with their own "ideals" (Upasyadeva). Does this mean, that these devotees, do not attain our Lord (as Prameya = as our beloved Lord and goal) at all, with His grace? This doubt is removed through this verse. Like the rain water, falling from the sky goes into the ocean, in the same way, the worship and prostrations done to the various celestial deities reaches only our Lord Kesava! As per this rule and law, the devotees attain their respective deities (Gita 9/5) and "union" (Sayujyam). If these devotees are without any "desire", then, because of the grace of our Lord, they attain "union" with our Lord only. But they attain our Lord with some delay in time, as the devotees of other deities attain them first and if they are "Siva" worshippers, they attain Lord Siva and then only attain the "union" with our Lord, as Lord Siva also attains "union" with our Lord. Thus there is considerable efflux of "time" for this to take place.

In this way, the devotees also worship our Lord through a proper disciplined way (Vidhi) and those, who don't observe any proper system in their worship – both of them attain our Lord directly or through the union with other deities in the first instance and gradually attain "union" with our Lord. Like the waters, which are coming down the mountains and the rivers filled up with the rain waters, coming from all the four sides, have only one appropriate place into which, they enter viz. the

ocean! Thus there is nothing else more appropriate, for these rivers to enter into, except the ocean. In the same way, the Jivas are also like these rivers only. The rivers swell with the natural water either from the mountains or from the gathering or rain water, from all the sides, in the same way, those devotees, who worship our Lord either through the observance of the rules or without observing them, attain, the "union" with our Lord, after crores of lives (births/deaths). "Oh! Lord! You are so gracious that You confer your blessing and results on such devotees also". The addressing of our Lord as "Prabho"! in this verse denotes this. "EVERYONE, AT THE END ATTAINS THE RESULT OF ENTERING INTO YOU ONLY".

सत्त्वं रजस्तम इति भवतः प्रकृतेर्गुणाः ।

तेषु हि प्राकृताः प्रोता आब्रह्मस्थावरादयः ॥११॥

VERSE 11 Meaning: "As Satwa, Rajas and Tamas are the qualities of your "Maya" (power of "illusion") and from Lord Brahma onwards up to a small blade of grass, are enveloped by these attributes. In this way, all the celestial deities are enveloped by these qualities, which in turn is controlled by primordial nature (Prakruti) and this primordial Prakruti enters into You (i.e. controlled by You)."

श्रीसुबोधिनी : किञ्च, उत्पत्तिविचारेणापि त्वत्त एवोत्पन्ना त्वय्येव विशन्ति त्वमेवेति कथं तेषां त्वत्सायुज्यं न भवेत्, न ह्यन्यः कश्चिदस्ति, तदाह सत्त्वमिति, त्वमेव प्रकृतिः अतो भवतः प्रकृतेस्त्वदीयाया वा सत्त्वं रजस्तम इति त्रयो गुणाः तेषु सर्व एव प्राकृताः प्रकृतिप्रकारेणोत्पादिताः तेषु गुणेषु प्रोताः ब्रह्मावधिस्थावरान्ताः, अतः सर्वेषामेव गुणो लयः गुणाः प्रकृतौ प्रकृतिस्त्वयि, त्वमेव वा ॥११॥

SRI SUBODHINI: On considering about the “how” of the “origin” of all other materials also, we conclude, that all of these have got originated from You only! They enter into You only and **THEY ARE YOU ONLY AS YOU ONLY EXIST AS THE REALITY OF EVERYTHING!** How can then they remain without attaining their “union” with You? **AS THERE IS NO ONE ELSE WHO IS EXISTING!** This is described in this verse.

YOU ARE THE PRIMORDIAL NATURE (PRAKRUTI). YOUR “NATURE” CONSISTS OF THE THREE QUALITIES OF SATWA, RAJAS AND TAMAS. WITHIN THESE THREE GUNAS ARE EVERYTHING SEEN IN THIS UNIVERSE FROM LORD BRAHMA TO A BLADE OF GRASS. HENCE ALL OF THESE FINALLY END UP IN YOUR QUALITIES (GUNAS) ONLY. THESE QUALITIES ENTER INTO YOUR “NATURE” (PRAKRUTI) AND THE “NATURE” (PRAKRUTI) ENTERS INTO YOU. HENCE YOU ARE THE PRIMORDIAL NATURE ALSO.”

[NOTE: The reverse process is the “origin” of all things viz. OUR LORD > PRIMORDIAL NATURE > GUNAS > OBJECTS.]

तुभ्यं नमस्तेस्त्वविषक्तदृष्टये सर्वात्मने सर्वधियां च साक्षिणे ।
गुणप्रवाहोयमविद्यया कृतः प्रवर्तते देवनृतिर्यगात्मसु ॥१२॥

VERSE 12 Meaning: “In this way, though related with your own “Prakruti”, your vision is not attached to anything or anyone. You are the “Aatma” of everyone, and also the “witness” of everyone’s intellect. I am prostrating to You with a view to attain You.”

श्रीसुबोधिनी : एवं सूपपत्तिकं प्रमाणं भगवद्विषयकं सफलं निरूप्य प्रमाणतः प्रमेयतश्च महत्त्वं निरूप्य नमस्यति तुभ्यमिति, अन्यथा महत्त्वं

हृदयारूढं नेति शङ्का स्यात् तदर्थं माहात्म्यमुक्त्वा नमस्कर्तव्यं, तुभ्यमेतादृशाय नमः, ते तुभ्यं त्वदर्थमेव त्वमेव फलमित्यर्थः, एवं त्वन्नमस्कारे त्वमेव फलं भवसीति प्रार्थयति अस्त्विति, नन्ववतीर्णोहं तद्धर्मैर्व्याप्त इति किं मम नमस्कारेणेत्यत आह अविषक्तदृष्टय इति, न विषक्ता दृष्टिर्यस्य, क्वापि धर्मेषु भगवद्दृष्टिर्न विषज्जते, तत्र हेतुः सर्वात्मन इति, अन्यस्मिन् हि आसक्तिर्भगवांस्तु सर्व एव, आत्माशक्तिरुत्तमैव, अनेन स्वापराधोपि परिहृतः, प्रमाणं चाह सर्वधियां च साक्षिण इति, सर्वबुद्धीनां द्रष्टा, अन्तर्बहीरूपत्वं चोक्तं, चकारादात्मनः प्राणादीनां च, यो हि सर्वात्मा भवति तस्यान्याध्यासो न भवति, यो वा सर्वसाक्षी स कर्ता न भवति, यस्त्वेतादृशः स विषक्तदृष्टिर्न भवति क्वापि, अतो भगवति नान्यधर्मसम्बन्धः, अन्यधर्मा भावाच्च, तर्हि कस्यापि न स्यादित्याशङ्क्य यस्याविद्या तस्य भवतीत्याह गुणप्रवाह इति, अयं गुणानां प्रवाहः अविद्ययैव देवनृतिर्यगात्मसु त्रिविधेषु सात्त्विकराजसतामसेष्वेव प्रवर्तते न तु गुणातीते ब्रह्मणि, तेषां तु असकृदेव यावदविद्या न निवर्तत इति ॥१२॥

SRI SUBODHINI: [These “qualities” (Gunas) born out of “ignorance” operate on everyone, the celestials, the humans and all animals, birds etc. but this does not operate on our Lord, as the Lord is “beyond these Gunas (qualities).]

In this way, after proving very logically the “evidence” and “result” (Pramana and Phalam) relating to our Lord, and also after proving that, from the point of view of this “evidence” and the Lord being the “goal” (Prameya), through this verse, Akrura is doing his prostrations to the Lord. If he were not to do this “prostrations” to our Lord, a doubt may arise, that Akrura has not got, in his heart, a firm and determined conviction and faith, about the glory and greatness (being the “best and the highest”), of our Lord! Hence, by stating the glory and the “highest” status (Utthamata) of our Lord, Akrura is

prostrating to our Lord. "Oh! Lord! I am prostrating to You, who has become everything, let me attain You! By prostrating to You, You, yourself, become the "result" also." Hence Akrura is praying to our Lord, while offering his "prostrations".

Perhaps our Lord may "order" that "I have Myself taken resort to the qualities of Prakruti to come down as this "incarnation" (as Lord Krishna), then what profit will you attain by prostrating to Me, who is under the control of the qualities of Prakruti? Our Shri Mahāprabhuji answering this, says that, "Oh! Lord! Your "vision" is not attached to any object!" His "vision" does not stay attached in any of these qualities like Satwa etc. — as HE IS THE AATMA OF EVERYONE! HE HAS BECOME ALL THESE FORMS AND IS ALSO THE AATMA OF EVERYONE. HENCE THERE IS NOTHING ELSE OR NO ONE ELSE THAN HIM WHICH/WHO EXISTS. AS SUCH, WHERE WILL HE PUT HIS "VISION" ON, WHEN EVERYTHING IS HE ONLY? HENCE, HE IS FULLY ATTACHED TO / IN HIMSELF ONLY WHICH IS THE "BEST".

By telling like this Akrura got his own "wrong doing" removed!

Akrura tells, as "evidence", "Oh! Lord! You are the "witness" behind every intellect." Our Lord is aware of everyone's intellect. In this way, after describing our Lord as the "Aatma of everyone" (SARVAATMA) and "witness" of every intellect, our Lord's "inside" and "outside" Divine nature and form have been described. Our Lord is the witness of every intellect and He is the Aatma of everyone. He is aware of everyone's "Prana" (vital air) also. As He is the "Aatma" of everyone, He does not

have any attachment to any "object" as He does not have any "ignorance" (Avidhya). As He is the witness of everyone, He is not the "doer" (Karthā) and as He is the One whose "vision" is on everyone, His "vision" does not get "attached" to one person or object only. Our Lord is not affected by the quality of the "other or another" as there is no "other and another" in this universe, apart from our Lord!

Then no one else also should be affected by the "ignorance" or related to it's qualities of the other? No, this is not so. But where "ignorance" (Ajnana) is seen, he only gets affected by the qualities of the other. Hence this "relationship with the qualities" takes place with the celestial deities, the humans, the animals, birds and all the other Jivas who are "embroiled" with the three qualities of Satwa, Rajas and Tamas, again and again. Till the relationship with the qualities of the "other" is not ended or eliminated, this "ignorance" remains! BUT OUR LORD IS BEYOND THE THREE QUALITIES, AND HENCE HE IS NOT AFFECTED BY THE "OTHER" AT ALL.

अग्निर्मुखं तेवनिरङ्घ्रिरीक्षणं सूर्यो -

नमो नाभिरथो दिशः श्रुतिः ।

द्यौः कं सुरेन्द्रास्तव बाहवोर्णवाः-

कुक्षिर्मरुत् प्राणबलं प्रकल्पितम् ॥१३॥

VERSE 13 Meaning: "Fire is your face! Earth is your holy feet! The sun is your eye and the space is you navel! The four quarters are your ears! The "heavens" is your head; the virtuous celestial deities are your hands and the ocean is your stomach. The "wind" is your vital air (Prana) and "action" (Karma) is your strength."

श्रीसुबोधिनी : एवं निर्दोषत्वं उक्त्वा माहात्म्यं निरूप्य नमस्कृत्य अवयवानां स्वरूपमाह अग्निर्मुखमिति, सर्वदेवतात्मको भगवानिति वक्तुं सर्वे अवयवाः देवतात्वेन निरूप्यन्ते यो अग्निः स ते मुखं, या अविनिः भूमिः सा ते अङ्घ्रिः, यः सूर्यः स ते ईक्षणं चक्षुः नभस्त्वाकाशः नाभिः, एतानि महाभूतान्यपि भवन्तीति केवलं देवता एवाग्रे निरूप्यन्ते, अथो इति दिशस्ते श्रुतिः श्रोत्रम् द्यौः स्वर्गः ते कं शिरः, सुरेन्द्रास्ते बाहवः, अर्णवाः समुद्रा ते कुक्षिः, मरुद् वायुस्ते प्राणः, स्थूलरूप एवायं सूक्ष्मरूप इति ज्ञात्वा तथा निरूपयति न तु पुरुषोत्तममेनं जानाति, यत् किञ्चित् प्रकल्पितं लोके कृतिसाध्यं तत् ते बलम् ॥१३॥

SRI SUBODHINI: After explaining the “blemish-free” nature and the glory (Mahima) of our Lord, Akrura prostrates to our Lord. In this verse, the Divine nature of our Lord’s “bodily” parts are described. Our Lord is of the form of all the celestial deities. Hence all the parts of His holy body are being described as symbolizing the various celestial deities. The “fire” celestial deity is His face! This earth is His holy feet. The sun is His eyes and the space is our Lord’s navel.

This “fire” is also one of the primordial principles of Prakruti or nature. “The four sides are your ears. The “heaven” is your head. The virtuous celestials are your hands” and the ocean is our Lord’s stomach. The wind is our Lord’s “vital air” or Prana. Akrura, having realized the physical form of our Lord as being subtle, is explaining the various parts of our Lord’s “body” in this way. He does not know that the Lord is the Sri Purushottama Himself. “Whatever actions are being done in this universe, as per your plan, is your strength only”.

रोमाणि वृक्षौषधयः शिरोरुहा मेघाः परस्यास्थिनखानि तेद्रयः।
निमेषणं रात्र्यहनी प्रजापतिर्मेद्वस्तु वृष्टिस्तव वीर्यमिष्यते ॥१४॥

VERSE 14 Meaning: "The trees and medicinal plants are your cluster of hair; the clouds are your tresses; the mountains are your bones and nails; the "days" and "nights" are opening of your eyes and closing; all the "Prajapatis" are the "secret senses" (Indriyas) of You Oh! Lord! who is the Brahman Himself! The rains are your energy only."

श्रीसुबोधिनी : रोमाणीति, वृक्षौषधयस्ते रोमाणि, मेघाः शिरोरुहाः, ननु बाधितोयमर्थः कथमुच्यत इत्याशङ्क्य सर्वसमाधानार्थं च निरूपयति परस्य त इति, त्वं परः स्वराट् परं ब्रह्म वा, अद्रयस्ते अस्थिनखानि च, रात्र्यहनी तु प्रजापतेः संवत्सरात्मकस्य कालस्य ते निमेषणं निरीक्षणं, निमीलनं रात्रिरुन्मीलनमहरिति, प्रजापतिस्ते मेढ्रं गुह्यमिन्द्रियम्, वृष्टिस्तु तव वीर्यम्, तुशब्दस्तु केशाम्बुत्वं व्यावर्तयति, ननु कथं साध्यसाधनयोर्विरुद्धरूपत्वमित्याशङ्क्य प्रमाणमाह इष्यत इति, प्रामाणिकानामियमिष्टिः, दिवि चलन्तीति मेघानां केशत्वं, वृष्टिः सर्वोत्पत्तिसाधनमिति रेतस्त्वं तस्य चोच्यते ॥१४॥

SRI SUBODHINI: "The trees and the medicinal plants are your hair, throughout the body; the clouds are your tresses;" this saying is against "evidence and proof". Hence this should not be said in this way. With a view to solve this doubt, and to give an answer to all these different kind of descriptions, it is said, that our Lord is the "Beyond — the Supreme Brahman". "Oh! Lord! You are brilliant by yourself and the Supreme Brahman also."

"The mountains are your bones and nails. The "nights" and "days", representing the divine factor of "time" (as years etc.) represent the "opening" and "closing" of your eyes. The "closing" of eyes is night and the "opening" of eyes is the "day"! the "Prajapatis" are your secret senses (hidden) and the "rains" are your "energy". The word

“Tu” (but) used in the verse, emphasizes that this “rain” is not from the “clouds-like tresses” which You have.”

Though from the clouds only, the “rains” come, and the clouds are the cause for the “rains” and the “clouds” are being referred to as the “tresses” of our Lord, and how come we can say that these “rains” are due to these “tresses” of our Lord? Our Shri Mahāprabhuji, answering this says that traditionally, it has been regarded in this way only, as the clouds always move about in the sky and due to this reason, these clouds have been compared to our Lord’s tresses. As for the “rains” — as these “rains” originate everything else, they have been termed as the “energy” of our Lord. hence this description is, at all times, appropriate indeed!

त्वय्यव्ययात्मन् पुरुषे प्रकल्पिता लोकाः-

सपाला बहुजीवसङ्कुलाः ।

यथा जले सञ्जिहते जलौकसोप्युदुम्बरे वा-

मशका मनोमये ॥१५॥

VERSE 15 Meaning: “Like the countless water-borne beings originating in water, and the limitless subtle Jivas and beings which live in the “Gular” fruit and like in the desires of one’s mind, every being lives in the same way, this world, filled up with countless Jivas and beings, and all the protectors of this universe, live in the various “parts” of your holy body only, which is changeless, being the Divine self (Aatma) and the primordial Purusha.”

श्रीसुबोधिनी : एवमवयवान् निरूप्य सर्वलोकाधारत्वं निरूपयति त्वय्यव्ययात्मन्निति, एतेषामाधारत्वेन उपचयपचयावशङ्क्य पुरुषरूपे त्वयि ‘पातालमेतस्य हि पद्ममूल’मिति न्यायेन अव्ययात्मनि सर्वे लोकाः प्रकल्पिताः विशेषेण रचिताः, भगवतो भारमाशङ्क्य दृष्टान्तमाह यथा जले सञ्जिहते

इति, जले मत्स्यादिजीवास्तिष्ठन्तीति न तावतापि तस्य कश्चन भारो भवति, एवं भगवत्यपि सर्वे **लोकाः सञ्निहते** संहतास्तिष्ठन्ति, अचेतनस्य जलस्य दृष्टान्तो विषम इति चेतनमाह उदुम्बरे वा यथा मशका इति, एकैकस्मिन् फले कोटिशो मशकाः तत्रैवोत्पन्नास्तत्र तिष्ठन्ति, एकत्र बहवश्च भवन्ति, यथा जलौकसां जलमेव स्थानं तथोदुम्बर एव मशकानामपि, एतदपि प्रत्यक्षसिद्धं न भवति को वेदोदुम्बरस्य मशकैः क्लेशोस्ति न वेति, शरीरावयवेषु जीवानां स्थितौ तत्रोत्पन्नानामपि क्लेशो भवतीत्याशङ्क्य दृष्टान्तान्तरमाह मनोमय इति, मनोरथे यथा जीवा विषयाश्च मनसः सुखदा एव भवन्ति न तु भाररूपाः, तथा भगवत्यपि सुखार्थमेव कल्पिताः ते लोकास्तिष्ठन्ति न तु भाररूपा भवन्ति ॥१५॥

SRI SUBODHINI: After describing the various “parts” of our Lord’s holy body, “Our Lord is the basis of this entire universe” – this highest truth is being explained in this verse. If He is the basis for this entire universe, will He experience any decline or progress too?

Expressing this doubt, it is said that, “The nether world (Patala) is the lower portion of your Holy feet” (2/1/26 Sri Bhagavatam) – through this statement, it is said, that our Lord is “changeless” (VIKAARARAHITA) Divine self (Aatma) and in Him, this entire universe is very well conceived and established.

When our Lord is the basis for this entire universe, will He be experiencing the burden of carrying this entire universe? Our Shri Mahāprabhuji answering this, says that examples have been given in this verse itself. Even though, countless water-borne beings like fish and others live in the waters, this “water” does not experience the “burden” of these “beings”. In the same way, in our Lord also, all these universes, have been living and stationed, without the Lord feeling the “burden” of it at all!

“Sorrow” or “burden” is experienced only by “conscious” beings (Chetan), “water” is inanimate! And being “gross” does not experience any “sorrow or burden”! hence is it right to give this example of water-borne beings? It does look inappropriate! Hence, another “animate or conscious” example is being given; like in the “Gular” fruit, a lot of small beings get originated, they live there only – but his “Gular” fruit does not experience, either the burden of these innumerable beings (lives) nor the sorrow thereof. In the same way, our Lord also does not experience the burden of this entire universe. Moreover, like for all the water-borne beings, the “water” is the residing place, and for the insects inside the “Gular” fruit, the latter is their residing place, in the same way, for this entire universe and for all other “universes” our Lord is the only “residing” place and basis for their existence!

Another doubt may arise! These beings and insects living inside the ‘Gular’ fruit, whether they are “unbearable” or “bearable” cannot be answered either by this fruit or by these insects! – as both of them cannot tell or speak! In fact, if inside our body, there are beings living and creating problems of health – then one feels the “sorrow” created by these beings (may not be burdensome). Hence the example given here may raise a doubt, as there is no other alternate evidence for this. Answering this doubt effectively, it is said that “desires” always give “happiness” to both the “Jiva and the mind” and never ever these “desires” become “burdensome”; in the same way only, all these universes, which have been created by our Lord for His happiness, remain in our Lord only, without being “burdensome” at all!

यानि यानीह रूपाणि क्रीडनार्थं बिभर्षि हि ।

तैरामृष्टशुचो लोका मुदा गायन्ति ते यशः ॥१६॥

VERSE 16 Meaning: "With a view to enact your Divine Leelas Oh! Lord! You manifest yourself in many forms, all of which lead to the welfare and benefits for everyone. The sorrow of the people get eliminated through your incarnations, and they sing about your sacred fame and glory, with great joy, and happiness."

श्रीसुबोधिनी : एवं भगवदवयवानां सर्वाधारत्वं सर्वदेवतारूपत्वं च निरूप्य तादृशस्य महतः लोके जुगुप्सितरूपेणावतरणं न युक्तमित्याशङ्क्य अवतारप्रयोजनमाह यानि यानीति, हे भगवान् नानाविधक्रीडार्थं जले स्थले अरण्ये सर्वत्र क्रीडनार्थं मत्स्यादिरूपाणि करोषि, तावतापि न तेषां रूपाणां लोके निन्दा, किन्तु यानि यानि रूपाणि त्वं बिभर्षि, क्रीडार्थं कृतत्वात् तव नातीवादरः, तथापि तैः रूपैः आमृष्टशुचः सर्वतो नाशितशोकाः सर्व एव लोकाः ते यशो मुदा गायन्ति, अतो लोकानां गानार्थं तव चरित्रं तेन च सर्वपुरुषार्थसिद्धिः, सर्वेषां दुःखनाशार्थमवताराणि चेत्युक्तम्, मुदा गायन्तीत्यनेन चरित्राणां स्वतः पुरुषार्थता च निरूपिता ॥१६॥

SRI SUBODHINI: In this way, Akura has explained, that the holy parts of our Lord's "body" is the "basis" (Adhar) of everything and is also of the "form of all the celestial deities". Is it then appropriate for such a glorious Lord of the universe to take manifestations even in "petty and condemnable" forms, which He does often? This doubt is being removed through this verse, which also explains the purpose of our Lord's incarnations. Akura says, "Oh! Lord! with a view to enact your Divine Leela in many ways, You manifest yourself on this earth, in water and even in a forest as a fish and/or other forms! Due to this, none in this universe blames You, because You have manifested in these "forms" also! — as You have

taken each of these “forms” only for the purpose of enacting your Divine Leelas. Though You may not care or respect the various “forms” with which You take your incarnations, but, devotees, on contemplating on these “forms”, get rid of their sorrow and all of them becoming joyful, sing the glory of your fame! Thus, only for the purpose of this entire universe singing Thy glory, You have enacted your Divine Leelas and stories. Hence your incarnation is for the mitigation of all types of sorrow of everyone of this universe”. By telling that all the universes sing with “Aananda” (bliss), it is indicated that our Lord’s Divine Leelas and stories are by their very nature “fulfilling” of the main goals of one’s life. In other words an ideal devotee will not ask for the fulfillment of any other “desire”, once he becomes lovingly attached to our Lord’s Divine Leelas and stories. [It is said in Sri Bhagavatam, that “there is no other love for the devotee, who is satisfied with the “Rasa” (bliss) of the nectar of our Lord’s stories/Leelas. “TAD RASAAMRUTA TRIPTHASYA NANYAD ASTI RATIHI KWACHIT”.]

नमः कारणमत्स्याय प्रलयाब्धिचराय च ।

हयशीर्ष्णो नमस्तुभ्यं मधुकैटभमृत्यवे ॥१७॥

VERSE 17 Meaning: “Oh! Lord! You manifested as the “fish” with a view to achieve your goal and began to move about in the waters of the great deluge! You took the form of the horse-man Hayagriva! And also destroyed the demons Madhu and Kaitabha. I am prostrating to You, again and again.”

श्रीसुबोधिनी : यद्यप्यनन्तानि रूपाणि तथापि प्रसिद्धानि कानिचित् गणयन् महत्त्वख्यापनाय सर्वत्र नमस्यति नमः कारणमत्स्यायेति, मत्स्याय ते तुभ्यं नमः, ननु निन्दितो मत्स्यः किमिति भगवान् जात इत्याशङ्क्याह

कारणेति, यदा मत्स्या जाताः तदा बीजत्वेन कश्चिन्मतस्यः पूर्वसिद्धः कारणत्वेनाङ्गीकर्तव्यः, अन्यथा मत्स्यानामुत्पत्तिर्न स्यात्, उदुम्बरादिषु मांसेषु वा जीवानामुत्पत्तौ कारणभूतरूपस्य तत्र स्थितिरवश्यमङ्गीकर्तव्या, अन्यथा कारणता भज्येत, अनेन जगति यावन्ति रूपाणि तावन्ति रूपाणि भगवतः कारणरूपाणीति न भगवतः कस्मिंश्चिद्रूपे गृहीते विगानं भवति, कारणार्थं वा प्रलये सत्यव्रतरक्षा वेदोद्धारश्च कार्यं तदर्थं मत्स्य इति तस्मै नमः, तदपि रूपमुपास्यमिति, प्रलयकालीनो योद्धिः तस्मिंश्चरतीति चरित्रं सत्यव्रतरक्षात्मकं वेदोद्धारः रूपद्वयेन कृत इति हयग्रीवरूपं च कृतवानित्याह हयशीर्ष्ण इति, हयस्य शिर इव शिरोभाग एव, अङ्गं तु पुरुषरूपमेव, हयग्रीवावतारेण कृतं चरित्रमाह मधुकैटभयोः मृत्युरिति, मधुकैटभौ तेन रूपेण हताविति, मृत्युत्वात् स्वत एवोत्पन्नयोरपि वधे न कश्चिद्दोषः, अत्युपकारित्वात् तस्मै ते तुभ्यं सर्वदा नमोस्त्विति प्रार्थयति ॥१७॥

SRI SUBODHINI: Although the Lord has “countless” forms, even then, some of His manifestations have become very famous and they are recanted, together with their glory and greatness, through this verse. Akura is prostrating to these forms again and again. “I am prostrating to your form of the “fish” (MATSYA-AVATARAM). Usually “fish” is considered as low and petty. Then, why did the Lord take this form? Answering this question, it is said, that our Lord took this form as a “fish”, due to a particular reason. There has to be a “beginning” for every type of “being”, in this universe. Thus, if there was no “fish” as the “first one” then, there will not be the category of “fish” at all in this world! This law applies to every other “being”. In the same way, inside the “Gular” fruit and inside the flesh of beings, we see the birth of countless “beings”, and these cannot originate without an original reason being present there.

From this, we have to conclude, that whatever form is there in this universe, the real reason behind all these

forms is OUR LORD ONLY. As the Vedas say “He only has taken all these forms” (SA EVA SARVANI ROOPANI BIBHARTI). Our Lord does not loose out on anything by manifesting Himself in so many forms. Our Lord took the form of the “fish”, due to a proper reason i.e. he wanted to rescue the king Satyavrata and the Vedas from the “deluge” waters. That is why, Akrura is prostrating to the Lord, who took the form of a “fish” — as our Lord’s Divine Leela was to take this form of “fish”, during the time of “deluge”, with a view to save king Satyavrata and the Vedas.

Our Lord did the “rescue” of the Vedas in two ways. For this, our Lord took the form of a “horse-man” (HAYAGREEVA). His face was like the “horse” and the body was of a “human” form. “Oh Lord! even this form, You have only taken. By taking the incarnation as “Hayagreeva”, You enacted your Divine Leela of destroying the demons Madhu and “Kaitabha”. Our Lord is also of the form of “death” (Kāla — time). Due to this, there is nothing wrong for our Lord destroying these two demons, who were originated through the Divine factor of “time”, which is also created by our Lord only. This incarnation was very useful to the universe. Hence Akrura, prostrates to our Lord, with his prayer.

अकूपाराय बृहते नमो मन्दरधारिणे ।

क्षित्युद्धारविहाराय नमः शूकरमूर्तये ॥१८॥

VERSE 18 Meaning: “By manifesting yourself as a big and huge tortoise, You, Oh! Lord! took the burden of the Manthara mountain, on your back! I am prostrating to you. With a view to rescue this earth from the nether world of Rasaatala, You manifested yourself as the great boar (Varaaha). I am prostrating to You.”

श्रीसुबोधिनी : कूर्मं नमस्यति अकूपारायेति अकूपाः अनिम्नाः आरा रेखा यस्येति कूर्मः योगप्राधान्यात् समुद्रवत् कूर्मस्यापि वाचकः अकूपारः शब्दः, समुद्रादप्यधिक इति जलचरत्वदोषपरिहारार्थमाह बृहत इति, इतिस्थूलाय, चरित्रमाह मन्दरधारिण इति, अमृतमथने मग्नं मन्दरं धृतवानिति क्षित्युद्धारार्थमेव विहारो यस्येति वराहरूपत्वेऽपि न काचित् क्षतिः, अत एव रूपात् प्रथमतः चरित्रमुक्तम्, शूकररूपा मूर्तिर्यस्य ॥१८॥

SRI SUBODHINI: Through this verse, Akrura is prostrating to our Lord's incarnations of "tortoise" and the "great boar". This "tortoise" was much bigger than the "ocean" also, and was very large. Hence, the "blemish" of being a "water-borne" creature was not in this manifestation of our Lord. When the ocean of milk was churned to get the "nectar", then the Manthara mountain, which was about to drown in this ocean, was saved by our Lord, with the form of this huge "tortoise" and He kept this mountain on His back, till the churning of this ocean was over.

Our Lord took the form of a "big boar" (Varaaha), with a view to save this earth, and hence there is no harm at all, due to this manifestation. With this view only, in the verse, before describing the "form" of our Lord, His Divine Leelas were described. Akrura said, "I am prostrating to You Oh! Lord! who manifested yourself as the "big boar".

नमस्तेद्भुतसिंहाय साधुलोकभयापह ।

वामनाय नमस्तुभ्यं क्रान्तत्रिभुवनाय च ॥१९॥

VERSE 19 Meaning: "Oh Lord! You, out of Your grace, remove the fear of noble and virtuous devotees and make them brave and courageous. You took the form of the wonderful "Lord Narashimha" (Man-lion) and saved your devotee Prahlada. I am prostrating to You! By taking

the incarnation as Lord Vaamana, You measured all the three universes through your feet! I am prostrating to You.”

श्रीसुबोधिनी : नमस्त इति, अद्भुतसिंहोर्धसिंहः अर्धं च नरः, वचनप्रामाण्यात् स्तम्भाद् वा निर्गमादद्भुतत्वं, चरित्रमाह सम्बोधनेन, साधुलोकानां प्रह्लादादीनां भयमपहन्तीति, यद्यपि वामनोपि नावताररूपं किन्तूपेन्द्र एव, तथापि कार्यं तेन रूपेण कृतमिति वामनायेत्युक्तम्, क्रान्तानि त्रिभुवनानि पदक्रमैर्येन, चेति बलिबन्धनादिकमपि कृतवान् ॥१९॥

SRI SUBODHINI: “Oh! Lord! You manifested yourself as the wonderful “NRISIMHA” (the upper portion as a “lion” and the lower portion as a “human”) with a view to make your devotee Prahlada’s words come true. You manifested yourself from a pillar and showed this wonderful form of Lord Narasimha. I am prostrating to You. In this verse, the words “SADHU LOKA BHAYAPAHA” are used to denote, that the Lord removed the fear of noble and virtuous devotees of our Lord, through the Divine Leelas enacted during this incarnation.

At the time of His manifestation, our Lord did not show Himself as “Vaamana”. He was in the form of “Upendra” (the younger brother of Indra). “But the main purpose and task of your incarnation was completed by You as “Vaamana” only.” Hence Akrura is prostrating to this “Vaamana roopa” of our Lord!; describing the story, Akrura says that the Lord measured the three worlds through His feet and also caused the king Bali to be bound.

नमो भृगूणां पतये दृप्तक्षत्रवनच्छिदे ।

नमस्ते रघुवर्याय रावणान्तकराय च ॥२०॥

VERSE 20 Meaning: “I am prostrating to You, Oh!

Lord! who manifested as Lord Parasuraama (Brigupati) and destroyed the forests of the egoistic warrior clans. I am prostrating to You, who manifested as Lord Sri Ramachandra, and destroyed the Rakshasa Ravana.”

श्रीसुबोधिनी : नम इति, भृगूणां पतये भार्गवोत्तमाय परशुरामाय, चरित्रमाह दृष्टं यत् क्षत्रं तदेव दैत्यत्वादतिप्रवृद्धं वनरूपं जातं तत् छिनत्तीति, रघुवर्यः रघुवंशोत्पन्नेषु श्रेष्ठो रामभद्रः, चरित्रमाह रावणस्य अन्तकरायेति, चकारादन्यदप्यनन्तमेव चरित्रं गृह्यते ॥२०॥

SRI SUBODHINI: The scion of the Brigu clan was our Lord, who took the incarnation as Lord Parasuraama and Akrura is now prostrating to our Lord, who manifested Himself as Lord Parasuraama. The Lord had destroyed the proud and haughty warrior class, as they became and behaved like the demons on this earth. The Lord also manifested Himself as Shri Ramachandra, in the Raghu clan, as the best and highest, and destroyed Ravana. “I am prostrating to You who enacts such limitless Divine Leelas and stories.”

नमस्ते वासुदेवाय नमः सङ्कर्षणाय च ।

प्रद्युम्नायानिरुद्धाय सात्वतां पतये नमः ॥२१॥

VERSE 21 Meaning: “I am prostrating to our Lord Vaasudeva! I am prostrating to our Lord Sankarshana! I am prostrating to Lord Pradhyumna, Lord Aniruddha and the Lord of all devotees of Lord Vishnu”

श्रीसुबोधिनी : भगवांश्चतुर्मूर्तिरवतीर्ण इति, भगवतः कृष्णस्यावतारे विशेषमाह नमस्ते वासुदेवायेति, अत्रादिमध्यावसानेषु नमनम्, सङ्कर्षण आवेशमपि भगवान् करोतीति तदपि रूपं चकारेण परिगृहीतं, चरित्रमाह सात्वतां पतय इति, समस्तभक्तानां पतये सर्वथा रक्षकाय, प्रार्थनाव्यतिरेकेणापि स्वकीयानां सर्वपुरुषार्थसिद्ध्यर्थमवतार इत्यर्थः ॥२१॥

your devotee Prahlada. I am prostrating to You! By taking

SRI SUBODHINI: Our Lord Shri Krishna has manifested Himself with four Divine forms. With this verse, Akrura is describing the “special” features of our Lord’s “Krishna” incarnation. He prostrates before, during and at the end of describing our Lord’s manifestation as Shri Krishna and Lord Sankarshana also. Through this Divine form, the Lord protects all His devotees and confers all the main goals of a human life, on His devotees, even without a prayer from them. In fact this incarnation has been taken only with this view.

नमो बुद्धाय शुद्धादय दैत्यदानवमोहिने ।

म्लेच्छघ्नाय क्षत्रहन्त्रे नमस्ते कल्किरूपिणे ॥२२॥

VERSE 22 Meaning: “I am prostrating to You, who infatuates the demons and Asuras through your advice. I am prostrating to Your pure Divine form as Lord Buddha. I am prostrating to your Divine incarnation as Lord Kalki, who would destroy all the rulers of the warrior class, who will be like the demons.”

श्रीसुबोधिनी : अग्रे जायमानमाह नमो बुद्धायेति, आर्षज्ञानेन यथा यथा पश्यति तथा तथा निरूपयति, भगवान् वा तं प्रति तथा तथा आत्मानं प्रदर्शयति, बुद्धो वेदादिनिन्दया विसदृशो भविष्यतीत्याशङ्क्याह शुद्धायेति, सर्वदोषरहिताय, तर्हि किमर्थं तथोक्तवानित्याशङ्कं परिहरन् चरित्रमाह दैत्यान् दानवांश्च मोहयतीति, दैत्यदानवानां यो मोहः सोऽस्य वर्तत इति, अयं चेत् न प्रकटीकुर्यात् तदा मोहो न भवेदिति, मत्वर्थीय इन् प्रत्ययः, कल्किनं नमस्यति म्लेच्छघ्नायेति, क्षत्रं रक्षकत्वेन स्थितं हन्तीति क्षत्रघ्नः क्षत्रहन्ता, तदा क्षत्रियाः म्लेच्छरूपा इति म्लेच्छघ्नायेत्युक्तं, द्वयं भिन्नतया निरूपितवान् गुणदोषयोर्विपरीतत्वबोधनाय, म्लेच्छा ये सहजदैत्याः ते गुणवन्तोऽपि हन्तव्याः क्षत्रियास्तु दोषवन्त एवेति, एवं प्रयोजनमुक्त्वा पश्चात् स्वरूपमाह कल्किरूपिणि इति, कल्कस्यैव निष्पीडितरसस्य चतुर्युगात्मकस्य कालस्य स्वरूपमस्मिन्

वर्तते इति कल्की, न केवलं तस्यैव रूपं स्वस्मिन् प्रतिबिम्बितं प्रतीयते
किन्तु अस्यापि पृथग्रूपत्वमुक्तम् ॥२२॥

SRI SUBODHINI: Through this verse, Akrura is describing the incarnations of our Lord, yet to come! Akrura is like a sage. Due to this, he has got "Divine knowledge" and he is describing exactly, what he is seeing "inside the water", or our Lord is showing him, all his "forms", which are yet to be manifested. It is indeed inappropriate to consider Lord Buddha, who condemned the Vedas, as one of the incarnations of our Lord. Only with a view to remove this doubt, in this verse, the word "pure" (Suddha) — viz. "without any blemish" has been used to the word "Buddha". The main purpose of our Lord's incarnation as Lord Buddha was to "infatuate" all the demons and others through a condemnation of the Vedas. This infatuation of these people is due to the "infatuation" of our Lord as "Buddha" only. If the Lord were not to manifest His own "infatuation", then these demons also will not get infatuated!

Now, Akrura is prostrating to Lord Kalki. "I am prostrating to Lord Kalki who will be destroying all the rulers of the warrior class, who instead of being "protectors" would have turned themselves as "exploiters". At the future time, the ruling class will be like the demons. Hence Lord Kalki will destroy them. The ruling clan should have good virtues and qualities. With a view to explain this "opposite natures" only, the words "warrior class" and the "demons" are used separately. Even if the demons become good, they are worthy of being destroyed, and if the warrior class become bad, then also, they deserve to be destroyed. Only those rulers of the warrior class, who are "blemish-free" do not deserve to be destroyed.

In this manner, after describing the purpose of “Kalki” manifestation of our Lord, our Lord’s form of Kalki is being explained. In this “Kalki” form, the “time” factor of all the 4 “Yugas” (aeons) remain as well-grounded Rasa or liquid. That is why the name “Kalki” is given (from the word “KALKA”). Only the form of “time” will not be seeable as reflected in this “Kalki” form. The Lord will be separate from the reflected form of “time” in Him.

भगवन् जीवलोकोयं मोहितस्तव मायया ।

अहं ममेत्यसद्ग्राहो भ्राम्यते कर्मवर्त्मसु ॥२३॥

VERSE 23 Meaning: “Oh! Lord! all the “Jivas” are getting “infatuated” through the power of your Maya! Due to this, they say “I am there”. “This is Mine” and desire ardently to attain blemishful objects by ceaselessly engaging themselves in the path of “Karma” (action).”

श्रीसुबोधिनी : एवं कियन्ति रूपाणि भगवतो नत्वा किञ्चित् प्रार्थयितुं सर्वेषामेव साधारणं दुःखं निवेदयति भगवन्निति, एतादृशेपि त्वयि सर्वदा जागरूके लोकाः त्वन्मायया मोहिता इति दुःखं प्राप्नुवन्ति, अन्यथा कथं दुःखं स्यात् भगवन्निति सम्बोधनं सर्वसामर्थ्याय, अयं सर्वोपि परिदृश्यमानो जीवलोकः तवैव मायया अनुलङ्घ्यया मोहितः, अन्यथा अहं ममेति असति दुष्टे देहादौ ग्राहः आग्रहो यस्य तादृश्याः कथं भवेत् अत एव कर्ममार्गेषु उच्चावचेषु श्वयोन्यादिषु भ्राम्यते पुनः पुनः परिभ्रमति, यदि मायया मोहितो न स्यात् तदा सकृत् क्लेशं प्राप्य पुनरहममाभिमानं न कुर्यात् ॥२३॥

SRI SUBODHINI: After prostrating to our Lord’s ONE IN MANY DIVINE FORMS with a view to do a prayer, through this verse, Akrura is expressing the “sorrow” of everyone. “Oh! Lord! Though You have such a glory and greatness, You are always at peace, yet this world experiences sorrow, infatuated by your Maya. But

for this infatuation through your "Maya", they would not have had this sorrow! You are having all the powers of "DOING, NOT DOING AND DOING DIFFERENTLY". With a view to emphasize this factor, in this verse, our Lord has been addressed as "Bhagawan" (Lord). "All these "beings" (Jivas) which we see on all sides (i.e. everywhere) are all getting "infatuated" through the power of your Maya, which seems to be uncrossable! Due to this they have the attitude and desire of "I am", "this is Mine" to their bodies and other useless objects. Hence due to the effects of their actions, they wander around in endless births and deaths, like a dog and other species, both higher and of lower births. But for the infatuation caused by your Maya, even after undergoing "sorrow" for the first time, they would not entertain the egoistic attitude of "Me" and "Mine" at all (as in reality everything is You and your's only).

अहं चात्मात्मजागारदारार्थस्वजनादिषु ।

भ्रमामि स्वप्नप्रकल्पेषु मूढः सत्यधिया विभो ॥२४॥

VERSE 24 Meaning: "Oh! Lord! I am, being a foolish person, wandering among the "dream like objects" of this body, sons, women, house and property, wealth, assets and all other kinds of relatives and friends, - regarding all these as "real and truthful" (i.e. they are only as "real" as in a dream!)."

श्रीसुबोधिनी : तर्हि तव किमित्याकाङ्क्षायामाह अहं चेति, यथा अन्ये मोहिताः एवं अहमपि मोहितः, किञ्च, मयि विशेषोप्यस्तीत्याह आत्मात्मजेति, आत्मा देहः, आत्मजाः पुत्रा, अगारं गृहं, दाराः स्त्रियः, अर्थो धनम्, स्वजनाः बान्धवाः, तेषु सर्वेष्वेव सकृदवगतवैषम्योपि पुनः पुनर्भ्रमामि, न वा एते स्वरूपतः सन्तः नापि कात्स्न्येनाभिव्यक्ताः, अन्यथा तेषां कार्यं आपाततोपि प्रकटं स्यात्, यतोहं स्वप्नकल्पेष्वपि भ्रमामि न

केवलमहन्ताममतामात्रमपि, अतो मूढः सर्वापेक्षयापि, किञ्च, न केवलं भ्रममात्रं किन्तु तेषु सत्यबुद्धिरपि जायते येन विचारेपि अन्यथाबोधेपि भ्रमो न निवर्तते, प्रभो इति सम्बोधनं त्वं सर्वसमर्थः एतादृशमप्यसाध्यं साधयिष्यसीति ॥२४॥

SRI SUBODHINI: The “state” of Akrura is explained through this verse. ‘Oh! Lord! like all others have got infatuated through your Maya power, I am also equally infatuated by your Maya power. In fact, in comparison to others, I have this “special” factor in me, that despite my knowing and experiencing “sorrow”, due to my desire and attachment to my body, house, wealth, children, wives etc. even then, I am still seeking and wandering among these only! They are not “real” in their own essential form, (Swaroopa) nor they can be clearly understood totally. If one were to understand these objects clearly, then I would have understood their “role” to create sorrow, (due to my own “attachment and desire” for them) as it unfolds again and again!

“Hence it is me, who has got messed up in this web of “ME” (AHANTA) and “MAMATA” (MINE). Not only this, like in a dream, I have the illusion of all these objects being “real.” Due to this reason, I am the most “foolish” of all persons! Not only am I suffering from this “delusion” (Bhrama), I am regarding all these “objects” (as mentioned above viz. body, wealth etc.) as “real and truthful” (Sathya). Even after serious contemplation, and even after getting the knowledge about their “impermanence”, my “delusion” still remains as strong as ever. Oh! Lord! You are capable of achieving everything. You have made me attain, even though I lack the authority to receive the same, your blessings!” The word “Oh! Lord! (PRABHO) has been used, with this view.

अनित्यानात्मदुःखेषु विपर्ययमतिर्ह्यहम् ।

द्वन्द्वारामस्तमोविष्टो न जाने त्वात्मनः प्रियम् ॥२५॥

VERSE 25 Meaning: “Blinded through ignorance (Ajnana), I have regarded the objects, which are impermanent and non-divine (Anatma), as permanent and divine; due to this, I am regarding “sorrow” as revelling “happiness”! Oh! Master and Lord! I am always reveling in the two opposites of happiness and sorrow. Hence, the ignorant me has not recognized or realized You, who is the most beloved of my own Divine self (Aatma) and the Supreme Brahman.”

श्रीसुबोधिनी : ननु शास्त्राद् विवेक उत्पन्ने संसारस्यासारातां ज्ञात्वा स्वयमेव सर्वं त्यक्ष्यसि किं मया कर्तव्यमित्याशङ्कयामाह अनित्येति, शास्त्रमप्युल्लङ्घ्य मम बुद्धिर्विपरीता जाता, अनित्ये सर्वत्र नित्यबुद्धिः, देहे दैहिके च अनात्मनि आत्मबाधके आत्मबुद्धिः, देहादावेव दुःखे विण्मूत्रपूयस्थितौ सुखबुद्धिः, अतो ज्ञातमपि शास्त्रं नानुभवं बाधते, अतो द्वन्द्वेष्वेव सुखदुःखादिषु रागद्वेषादिषु वा आरामो यस्य तादृशो जातः, ननु कथमेवं भ्रमस्तत्राह तमोविष्ट इति, तमो महामोहः अज्ञानमेव वा, तर्ह्यस्य निवृत्तिः कदेत्याशङ्कायां त्वयि ज्ञाते प्रकाशो भवतीति निश्चित्य त्वज्ज्ञानमेव चक्षुषि विद्यमानतमसा न जायत इत्याह न जान इति, न हि स्वप्रकाशमपि सूर्यमन्धः पश्यति, तथा त्वामपि आत्मानमपि प्रियं परमानन्ददातारं सुगममपि प्रत्यक्षसिद्धमपि तथात्वेन न जाने आत्मनः परमिति वा नियन्तारम् ॥२५॥

SRI SUBODHINI: On the origin of “knowledge” (Jnana) of the scriptures, the Jiva realizes the ordinary and meaningless nature of this universe and then, by himself, renounces everything. What is there for the “Lord” to do in this? Removing this doubt, this verse has been told. “Oh! Lord! My intellect, disregarding the scriptures (violating its provisions) has taken the opposite course! My intellect is now regarding all these impermanent

objects as “permanent and always-existing”! It is regarding the body, and all those persons and objects related to the body, which are “really” different and apart from the “Aatma”, and which create the “obstructions” in the way of attainment of our Lord, as the “Aatma”! This body, which is filled with excreta, urine, flesh, is being regarded by my intellect as giving “happiness and joy”. Whereas in reality, they give only sorrow and unhappiness. Due to this, the knowledge of the scriptures too is not leading me to attain the right wisdom and spiritual experience. Hence, I am always caught in the web of “opposite” viz. happiness, sorrow, attachment, aversion, and I regard all these as conferring happiness. I am filled with the “Tamasik” Ajnana (ignorance) and this has caused “delusion” in me! On knowing and realizing You only this “ignorance” will get destroyed, as realization of “You” brings in the brilliance of your knowledge (Jnana). Then only I can get over my infatuation, darkness, ignorance etc. But as my eyes are affected by darkness, I am unable to attain the “knowledge” about You! Like a blind person cannot see the self-brilliant sun, in the same way, I am not able to see and experience You Oh! Lord!, who is my own Aatma (Divine self), most beloved, giver of the supreme bliss, very easily attainable loving Lord and who gives His “Darsan” to His devotees by coming Himself! — such a gracious and compassionate Lord, I am unable to appreciate and understand as my own and beloved of my “Prana” (Pranapriya). I am unable to recognize You, as the highest truth, beyond the “Aatma” — “Paramatma” (the Supreme self) and as the controller of everything!”

यथाबुधो जलं हित्वा प्रतिच्छन्नं तदुद्भवैः ।

अभ्येति मृगतृष्णां वै तद्वत् त्वाहं पराङ्मुखः ॥२६॥

Thus whatever has been described is appropriate.

VERSE 26 Meaning: "Like a foolish ignorant person through his desire seeks water from a mirage in a desert, leaving the water in a lake covered by weeds, grass and others, in the same way, I, the most foolish person, out of desire for happiness, am engaged in the pampering and protection of my body etc. by leaving You, who is my own Aatma (Divine self). Camouflaged and hidden through the qualities (Gunas) of your own Maya! I am running away from You!"

श्रीसुबोधिनी : ननु श्रुत्यनुभवौ परित्यज्य युक्तिमान् विवेकी कथं न जानातीत्याशङ्क्य दृष्टान्तेन स्पष्टयति यथेति, अबुधो मूर्खः जलार्थी सन् जलाशयोपरि तिष्ठन् कमलपत्रादिभिः आच्छन्नं जलं तृणपत्रादि समूहमेव ज्ञात्वा तददूरीकृत्य मध्य स्थितं जलमगृहीत्वा दूरे मरुमरीचिकाजलं पश्यन् तदर्थमभिधावति, तद्वदेवान्तः स्थितं भगवन्तं अहङ्कारादिभिस्तदुद्भवैराच्छन्नं तददूरीकृत्य परमानन्दमननुभूय दुःखात्मके बहिर्विषये अभिधावति तद्वदहं त्वां हित्वा विषयसुखार्थं गच्छामि, अत्र हेतुमाह पराङ्मुख इति, पराक् बहिरेव मुखं यस्येति, मुखमत्र प्रवृत्तिस्वभाव आत्मा तस्य प्रतिनिधिरूपमिदं मुखं यदभिमुखस्तदेव च करोति, अतः शास्त्रादिद्वारा यदा अन्तर्मुखो भवति तदैव निकटे भगवन्तं प्राप्नोति, बहिर्जलप्राप्तिस्तु भगवद्विच्छया प्रलय इव सर्वत्र भगवदभिव्यक्तौ भवति यथैव वायं प्रदर्शयति तथैव स मन्यत इति स्वयमपि तथैव तं प्रत्यभिव्यक्त इति न काप्यनुपपत्तिः ॥२६॥

SRI SUBODHINI: If our Lord were to ask Akrura, "How come you do not have knowledge about Me, although you are endowed with a good logical mind and knowledge, and despite this, you have not resorted to the Vedas, or have no experience of your own? Answering this, Akrura removes this doubt, by specifying the reason for his not being able to understand or realize our Lord and for this, he gives an example also to make this clear further. Like a thirsty person, standing near a lake is unable to see the water covered by weeds and reeds, and

with the leaves of the lotus flowers, and out of his own ignorance, regards the whole area as being covered by grass and other vegetations and instead of drinking water, by just removing these growth of vegetation, goes away, with his thirst unquenched and goes after a mirage in a desert, thinking that there is enough water for him there! In the same way, the ego and other "blemish" which reside inside the body of everyone, and have originated inside one's body only, covers our Lord, and this person is unable to realize, that the Lord is situated in his own body only. Not only this, this person does not remove his ego and other blemish from his "inside" and experience the supreme bliss of our Lord inside. Instead he continues to desire the "sorrow-ridden" outside objects and runs after them, for the fulfillment of his various "desires". "I am also like this only" – so says Akrura. "I have given up on You Oh! Lord! by becoming an extrovert and am running after happiness of objects through my senses."

Here the "Jiva" is termed, as the one, who has shown his "disinterest" in our Lord. hence, through the knowledge of the scriptures, when the "Jiva" becomes "inwardly oriented" (i.e. becomes devoted to our Lord), then he comes near to our Lord. Water will be available from outside only when, through the desire of our Lord "water" becomes available, at all places, like in the time of "deluge". In the same way, our Lord will become attainable "outside" only when He, our Lord, out of His own desire, manifests Himself at all places!

Alternatively, Akrura is accepting our Lord's various Divine forms as the Lord gives "Darsan" of Him to Akrura. That is why, our Lord has now manifested His Divine form, by Himself for the sake of Akrura and before him. Hence whatever Akrura has described is appropriate.

नोत्सहेहं कृपणधीः कामकर्महतं मनः ।

रोद्धुप्रमाथिभिश्चाक्षैर्हियमाणमितस्ततः ॥२७॥

VERSE 27 Meaning: "Oh! Lord! due to the attachment to the objects, my intellect has become weak and of a low character. Due to this, I have also become incapable of controlling my mind, which is full of desires and which indulges in those actions with a view to fulfill it's desires. This in turn has made my mind, wavering by nature and has come under the control of my senses, through whose power my mind is always wandering."

श्रीसुबोधिनी : ननु जाते विवेके कथं मोह इति चेत् तत्राह नोत्सहेहमिति, मनो हि द्विस्वभावं क्रियाशक्तियुक्तं च, यथा विवेकेनशास्त्रेण च ज्ञानशक्तिरुत्पद्यते एवं योगेन क्रियाशक्तिरपि चेदुत्पाद्येत तदैकमुखं मनो भवति, अन्यथा बलिष्ठा क्रिया ज्ञानं बाधित्वा स्वकार्यमेव करोति, अत एव केचित् ज्ञानापेक्षया योगमेव प्रशंसन्ति, 'ज्ञानिभ्योप्यधिको मत' इति भगवानप्याह, ज्ञानेच्छाप्रयत्नानामुत्तरोत्तरप्राबल्यं तथैव मनोवाक्कायानामपि, तत्र कामादयो बाधकाः, तैः संसार एव मनः प्रवर्त्यते, योगादयस्त्वशक्याः, न ह्यन्धकारे महति वायौ वृष्टौ च दीपः स्थापयितुं शक्यते तत्राह कृपणधीरिति, कृपणा दीना बुद्धिर्यस्य, मनसो हि नियामिका बुद्धिः, सैवादौ कृपणा दीना विषय परा, न हि चौरैरान्यः सन्मार्गे स्थापयितुं शक्यः, किञ्च, मनः पुनः कामकर्मभ्यां हतं, उत्कटेच्छा कामः, तदनुगुणं च कर्म, ज्ञानं तु दुर्बलमसहायं, कामकर्मभ्यां च हतं, न तु स्वच्छं, तद्भयेन तदनुगुणमेव भवति न त्वात्मानुगुणं, अतो रोद्धुमुत्साहमपि न करोमि अशक्यज्ञाननिश्चयात्, किञ्च, प्रमाथिभिर्बलिष्ठैरिन्द्रियैः इतस्ततो हियमाणं, अतः सर्वत्रैवाशक्तः केवलं शरणं गच्छामि बलिष्ठांस्तांश्च निवेदयामि स्वाशक्यत्वं च ॥२७॥

SRI SUBODHINI: When the "Jiva" gets the knowledge of the "permanent and the non-permanent" nature of objects, then how can there be infatuation in the "Jiva"? This verse is told with this "doubt" in mind. The mind

has two primary attributes. (1) With power of action (Kriya Sakthi) and with (2) power of "knowledge" (Jnana Sakthi), like through the power of knowledge of the "permanent" and the "non-permanent" nature of objects and through the scriptures, the "Jiva" attains the "power of Jnana", in the same way, through "Yogic practices" if the "Jiva" develops the "power of action" (Kriya Sakthi) also, then the mind becomes "one-pointed" and with "one goal". If this does not happen, the mind, removes the "knowledge of action" and does it's own actions. That is why, some people praise "Yoga" as greater in comparison to "Jnana". Our Lord has also told in the Gita (6-46), "A Yogi is regarded more than a Jnani" JNANIBHYOAPI ADHIKOMATAHA).

Like Jnana, desire and effort are successively more powerful, (in the order given), in the same way, mind, words and body are successively more powerful. In this, the propensities of "desire and anger" put the obstructions. These two propensities make the mind deeply immersed into this "Samsara" (worldly life) only. Due to it's very difficult nature, everyone cannot practice the "Yogic" path — as one cannot keep a light lit and protect it, in darkness, when there is a furious wind and rain! That is why, in this verse, Akrura calls himself as a person of a very low intellect. (KRIPANA DHIHI). The mind is controlled usually by the intellect. "My intellect is now very deeply attached to the objects of my senses. Hence I am unable to control my mind. A thief cannot lead another person on the good path. My mind has become under the control of my desires and actions done to fulfill these desires. "Intense desire" is followed by it's "actions". My "Jnana" has become forlorn, weak and helpless, and has been pushed down by the force of my

desires and it's resultant actions. Hence my "Jnana" is not pure and clean. Moreover, this "impure Jnana" due to fear, is being now controlled by my desire and it's actions! As my "Jnana" is no longer, helpful to me, having realized that it is impossible for me to control my mind, I do not put now any effort also to control it! My mind is being drawn here and there by the powerful senses. Hence I am incapable of controlling my mind, senses etc. I am surrendering myself to our Lord completely and I am praying to our Lord for control of my senses, desires, actions etc. which are very powerful and I am unable to control my mind at all. May the Lord, through His Grace accept me as a devotee."

सोहं तवाङ्घ्रियुपगतोस्म्यसतां दुरापं-

तच्चाप्यहं भवदनुग्रह ईश मन्ये ।

पुंसो भवेद् यर्हि संसरणापवर्गस्त्वय्यब्जनाभ-

सदुपासनया मतिः स्यात् ॥२८॥

VERSE 28 Meaning: "Oh! Lord! Your holy feet is very rare for evil persons to be attained! Even then, attaining the blessings of your lotus feet by a person of my lowest stature, is regarded by me only as due to your grace. Oh! Lord Padmanabha! When a human being gets his last birth i.e. the "coming and going" of the "Jiva" are about to end it's cycle, then, through the grace of noble Mahatmas and saints, attained through serving them and keeping their company (Seva and Satsanga), the Jiva's intellect surrenders to your holy feet."

श्रीसुबोधिनी : एवं सति यत् कर्तव्यं भगवतैव तत् चेत् क्रियेत कृपया स्वव्रतविचारेण अस्मद्भाग्येन तस्यैव वा कार्यार्थं तदैव निस्तारो नान्यथे त्यभिप्रायेणाह सोहं तवाङ्घ्रियुपगतोस्मीति, सर्वथा अशक्यसाधनः सोहं तवाङ्घ्रिमुपगतः दीनतया शरणं प्रविष्टः इदानीमस्मि, एतदपि

शरणागमनमपि असतां दुरापं, ये असन्तः पूर्वोक्ताः विवेकरहिता अपि विवेकेन त्वेतावत् सम्पाद्यत इति, किञ्च, भगवदनुग्रहमेव तत् मन्ये अन्यथा शरणागतो न भवेत्, शरणगतो जात इति वा न भवेत्, यदि सङ्घातमनुगुणं कुर्यात् त्याजयेद् वा तदा शरणगतिः सिद्धेति ज्ञातव्यं, अनुगुणपक्षस्तु ज्ञातुं सुगमः, त्याजनपक्षस्तु दुर्ज्ञेयोपि अनुभावेन कृपाप्रकाशेन च ज्ञायते, अतः स्वरूपतो निष्पत्त्या वा शरणगमनमेव भगवतोनुग्रहः सत्सेवानुग्रह इति स्वरूपसत्त्वमेव नियामकं तथैव ते उत्पादिता इति मूलेच्छात्र नियामिका, ननु त्याजनमनुगुणं वा तस्यापि स्वार्थमात्रेप्यशक्यं भगवान् कथं करिष्यतीति चेत् तत्राह ईश इति, हे सर्वसमर्थ, अत्र ममानुभव एव प्रमाणमित्याह मन्ये इति, अनेन भगवानेव यदि करोति तदैव निस्तारो भवति इति ज्ञापितं, नन्वेवं सति शास्त्रं व्यर्थं स्यात् ज्ञानस्याप्यनुपयोगादिति चेत् तत्राह पुंसो भवेदिति, यर्हि पुंसः भगवदिच्छया संसरणापवर्गः स्यात्, सृष्टिसमये हि भगवान् सर्वानेव विचारयति इममित्थं करिष्यामीति, तत्र यं मोचयिष्यामीति मन्यते तत्र जन्मानि अवधिमन्ति करोति, तथा सति यदैवान्तिमं जन्म भवति स संसरणापवर्ग उच्यते अग्रे संसरणाभावात्, अत्रोपपत्तिरूपं किञ्चिदाह पुंसो भवेदिति, अन्यथा ते पुरुषमेव न कुर्यात्, 'तासां मे पौरुषी प्रिये'ति भगवद्वाक्यात्, अतः पुंसां मुक्तिरस्तीति सम्भाव्यते, परं कालनियमे न प्रमाणं तदाह यर्हीति, यर्होवान्तिमं जन्म, तथा करिष्यतीत्यत्र नियामकमाह अब्जनाभेति, अन्यथा स्वयमागत्य सृष्टिं नोत्पादयेत्, अब्जं नाभौ यस्तेति स्वयमाविर्भूय यतः सृष्टिं कृतवान् न तु सेवकद्वारा, अतो ज्ञायते केषाञ्चित् मुक्तिस्तस्यां सृष्टौ दास्यतीति, तदा तस्मिन् जन्मनि भगवति मतिर्भवति 'तमेव विदित्वा तिमृत्युमेती'ति नियमात्, 'ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरमि'ति भगवद्वाक्याच्च भगवज्ज्ञानमावश्यकं, तत्र सतां बोधकत्वेन उपदिश्यमानत्वेन च शास्त्रोपयोगः, साधनेनैव सर्वं करोतीति एतावानर्थस्तुल्य इति अशक्ये भगवानेव वर्तत इति त्याजनपक्षेपि न काप्यनुपपत्तिः, अतः सत्सेवारुचिः भगवत्स्वरूपज्ञानेच्छा भगवच्छास्त्रपरत्वं च अन्तिमजन्मज्ञापकम् ॥२८॥

SRI SUBODHINI: When the "Jiva" is of this nature, it's only refuge will be, through the grace of our Lord,

which the Lord exercises due to His inherent vow of "protection of His servants" (DAASARAKSHA), either due to the "fortune" of the "Jiva" or the Lord, taking up this work as His own duty (of redeeming His devotee) – only under these circumstances the "Jiva" can attain his redemption. If the Lord were not to confer this grace on this "Jiva", then the "Jiva" will never attain "liberation". This is the purport of this verse.

"I have come to surrender to your lotus like holy feet, Oh! Lord! as I am without any "spiritual" practice and also forlorn and pitiable. This "surrendering" (Saranaagati) to You, is very rare for evil minded persons. Those persons, who have no knowledge about the "permanent" and the "non-permanent" nature of things, also cannot attain, your lotus like feet. Only on the awakening of this type of "Jnanasakthi" (power of knowledge) of the "truthful" (Satya) and the "Asatya" (untruthful) nature of "objects", can one hope to attain your holy feet, with the "Bhava" (attitude) of true "surrender" or only this knowledge enables the "Jiva" to surrender to You.

"I consider surrendering to the lotus feet of our Lord as a grace from the Lord only. Without the grace of the Lord the "Jiva" will not surrender to our Lord i.e. "I HAVE BECOME TOTALLY SURRENDERED TO MY LORD" – this faith and knowledge will never come to the "Jiva" without the grace of our Lord. Hence, when our Lord Himself makes the body and senses of the "Jiva" appropriate for this "surrendering" to Him, or the "Jiva" itself renounces the attachment to the body and the senses due to the grace of our Lord, then only, we should consider that the "Jiva" has truly surrendered to the Lord! It is very easy to understand, when the Lord has made the body and the senses of the "Jiva" as appropriate

and useful to Him. But, with great difficulty only a "Jiva" can understand that it was the Lord who, through His grace made the "Jiva" give up it's attachment to it's body and the senses. But due to the glory of our Lord, or due to the grace of our Lord, this "direct grace" of our Lord can be easily understood. In view of this, both these tasks are caused as a result of our Lord's grace only viz. (1) Making the "body and senses" of the "Jiva" useful and appropriate for Himself (i.e. the Lord). (2) Make the "Jiva" give up it's attachment to the body and senses (i.e. renouncing them). In these two ways, the Lord makes the "Jiva" attain "surrender" to Himself, out of His own grace; when this grace of the Lord acts and true "surrender" takes place, then the "Jiva" is let by our Lord, to do "Seva" or service to the Mahatmas and saints. This "Seva" to the holy saints and true Bhakthas of our Lord makes the "intellect" of the "Jiva" attain "oneness and attachment with love" for our Lord. Hence, although the "Jiva" may lack, both "mental" and "physical" controls (Sama and Dama), it deserves to become a saintly and noble person. But many "Jivas" through their very inherent nature are either "good" or "bad" ones. It is the Lord, who has made them like this. Hence, in all these matters the basis of control is the will and desire of our Lord.

How can the Lord make the body and senses appropriate and useful to Him or make the "Jiva" renounce the same? - this task, which cannot be fulfilled even by the noble saints! Answering this question Akrura says, "Oh! Lord! You are Ishwara! You are omnipotent and capable of achieving everything! I am convinced about this, and I have this faith. My experience is the proof! By telling like this, what is conveyed is that, "Let our Lord

exercise His grace only and then only the "Jiva" can attain "liberation". A question will arise now. Will this be violating the "scriptures", when we say the "Jnana" by itself is not useful for the liberation of the Jiva? Our Shri Mahāprabhuji removing this doubt, says that through the will of our Lord only, a Jiva is at the stage of his own "last birth" in this universe, i.e. it is the Lord who has determined this Jiva's "life" as the last one. WHEN THE LORD DOES HIS CREATION HE WILLS, AT THAT TIME ONLY, THAT HE WILL DO THE ARRANGEMENTS FOR THE JIVA IN A PARTICULAR WAY. THEN AT THE INITIAL STAGE ITSELF, HE DECIDES TO LIBERATE A JIVA, AFTER A CERTAIN NUMBER OF BIRTHS. AFTER THIS, WHEN THE JIVA GETS INTO IT'S LAST BIRTH, THIS BIRTH IS CALLED AS "SAMSAANAPAVARGA" (about to cross the "Samsara") BECAUSE AFTER THIS "LIFE" THIS JIVA WILL NOT HAVE ANY MORE BIRTHS. In this way, in the verse "PUMSAHA" (Purusha) has been used i.e. the "Purusha" (our Lord) is the proof. "In all the births, I like the birth as a Purusha" (male)- as per this statement of our Lord, if the birth as a "Male" is not determined to be the last birth, in this ocean of "births and deaths" (BHAVA), then the Lord will not make this "Jiva" as a "male". From this reason, we have to understand that, "liberation" is possible for the "male", but after how many births, this "liberation" will take place or the time thereof, after which the "Jiva" will be liberated — such "rulings" are not provided, as the Lord only decides on this finally. But when the "last birth" has come, then our Lord, through the "Jiva" performing "Seva" and "service" to the Mahatmas and saints, makes the "intellect" (Buddhi) of the "Jiva" to get attached to the Lord (through Bhakthi). This

“certainty of Lord’s grace and initiative to bless the Jiva” is denoted, through the addressing of the Lord as “Padmanabha” (the lotus-like navel — Kamalanabha!). If our Lord did not desire to attract the intellect of the “Jiva” to Himself, He would not have manifested Himself and created this universe. On the “navel” of our Lord is the lotus. Thus our Lord, who has this lotus like navel, has manifested by Himself and has done this creation. He did not get this “creation” done through any of His servants. From this one can understand, that, our Lord will “liberate” certain individuals, who will become entitled to get liberated. These devotees, who are on their last “birth” understand and realize our Lord as per the dictum. “After realizing Him (our Lord) only, a human being crosses the control of death and swims across the ocean of death”. Through this way, the intellect of the Jiva, merges and gets attached itself to our Lord. That is why, our Lord has declared in the Gita (18/55) that, “After knowing Me, in principle, the devotee enters into Me.” On the basis of these words of our Lord, we can see that, it is very necessary to have the “knowledge” about our Lord, in one’s last birth. Now the scriptures help the devotee achieve this, through the advice of the Mahatmas and saints. Our Lord makes the “Jiva” attain everything only through “Sadhana” — spiritual practice — either by making the body and senses of the “Jiva” appropriate for doing this “Sadhana” or make the “Jiva” renounce everything for the sake of our Lord! Due to this (1) The “Jiva” gets “attachment, taste and love” for serving the Mahatmas and the saints. (2) The desire to get the knowledge about our Lord’s Divine self and (3) keen interest in the scriptures and “Sraddha” in them. These three denote that the “Purusha” is in his last birth.

[In reality, only through the grace of our Lord, the “discrimination” (Viveka) explained above happens in the mind of a Jiva. Although “renouncing” the body etc. can be known only when there is no “body” at all, yet, when the “body” remains, through the grace and glory of our Lord, the Lord creates the impression in the mind of the Jiva, “I have got released from my attachment”. This knowledge with the grace of our Lord, is attained by the Jiva, even when his “body” remains and before it’s “fall”. Thus all the 3 factors, explained by our Shri Mahaprabhuji, as explained above, will denote the characteristics of a Jiva in his last birth.]

नमो विज्ञानमात्राय सर्वप्रत्ययहेतवे ।

पुरुषेशप्रधानाय ब्रह्मणेनन्तशक्तये ॥२९॥

VERSE 29 Meaning: “Oh! Lord! “Vijnana” is your glory! You are the root-cause for all types of knowledge! You are the total and complete Para Brahman! There is no end or limit for your powers! You are the controller of time, action and nature! I am prostrating to You!”

श्रीसुबोधिनी : एवं विज्ञाप्य विज्ञापनासिद्धयर्थं नमस्यति नमो विज्ञानमात्रायेति, शास्त्रस्य सतां च तदैवोपयोगो भवति यदा भगवान् विशिष्टज्ञानमात्रमेव भवति, अन्यथा ज्ञाने सामान्यसिद्धिः मनननिदिध्यासादिना च विशेषसिद्धिरित्ययमर्थो नोपपद्येत, ज्ञानस्याङ्गत्वं च न स्यात्, शास्त्रेण हि ज्ञानमेवोत्पाद्यते न त्वन्यत्, तच्चेद् विज्ञानमन्यदेव स्यात् किं भगवद्भजनेन शरणागमनेन वा स्यात्, अतस्त्वं विज्ञानमात्ररूपः, किञ्च, यदि भगवान् आन्तरो न भवेत् आत्मा वा न भवेत् तदान्यत्रस्थितमन्यो न प्राप्नोति, अन्यश्चान्यो न भवतीति मुक्तिरेव न स्यात्, सर्वेषां प्रत्ययानां ज्ञानानां हेतुः कारणमन्तर्यामी आत्मा वा स भवानेव, ननु तस्य ज्ञानैकरूपस्यात्मनः कथं जगत्कारणत्वमित्याशङ्क्याह पुरुषेशप्रधानायेति, पुरुषः प्रकृतिभर्ता, ईशः कालः गुणक्षोभकः, गुणात्मिका च प्रकृतिः, हेतुत्रितयरूपः, नन्वेकस्य

कथमनेकरूपता तत्राह ब्रह्मण इति, बृहत्त्वात् बृंहणत्वात् सर्वभवनसमर्थ तदेव, ब्रह्मशब्दस्तादृश एव वर्तत इति प्रकारान्तरेणापि सर्वरूपत्वमुपपादयति अनन्तशक्त्य इति, अनन्ताः शक्त्यो यस्येति तत्तच्छक्त्या तथा तथा भवतीति न काप्यनुपपत्तिः, स्वरूपमेव वा तथेति पक्षद्वयमप्यविरुद्धम् ॥२९॥

SRI SUBODHINI: With a view to attain the “success” of his prayer, Akrura does his prostrations through this verse. When our Lord is of the form of the highest “Jnana”, then only both the scriptures and the noble saints are useful for the Jiva to attain our Lord. If this was not so, this, “Jnana” (knowledge) will be “ordinary knowledge” and will lead to “ordinary result” only. With this knowledge, contemplation and meditation will not yield the desired results. The scriptures always originate true “Jnana”, and if this “Jnana” is different from our Lord (who is of the form of “Vijnana”), then service to our Lord and surrendering to Him will not lead to any “profit” or make the Jiva attain liberation. Hence our Lord is of the form of the highest “Jnana”.

If our Lord was not present in the heart of everyone, or is not the Divine self — Aatma — “liberation” becomes impossible. Hence, it is our Lord who enables everyone attain the highest Jnana and our Lord, thus, is the “indweller” (Antaryaami) and the Divine self (Atma).

How can the Lord, who is of the form of pure knowledge only, be the cause for this creation? Our Shri Mahāprabhuji, removing this “doubt” refers to the use of the words of Purusha, Kala and Prakruti in this verse. (1) Purusha (the husband of Prakruti). (2) Kaala (the one who causes disturbance and decline in the three qualities (Gunas) and (3) Prakruti (Pradhaan). The “nature” with the three qualities (Gunas), which is the important cause for this creation — ALL THESE THREE ARE YOU ONLY OH! LORD!

Our Lord is ONE only and then, how can this one form become the many? Our Shri Mahāprabhuji removes this doubt by referring to the verse. "Oh Lord! You are the supreme Brahman. Brahman is the highest of everything. Brahman supports and helps everything to be protected. Hence Brahman has the power to become all these many forms and due to this Oh! Lord! You, the Supreme Brahman, has limitless strength! He, whose strength is limitless (Anantha), He can manifest using His various different powers to manifest Himself in several forms. Hence, although You are the "ONE" only, there is nothing inappropriate for You to become the "many". Alternatively, our Lord's Divine self itself consists of many forms. Hence OUR LORD, EITHER THROUGH HIS VARIOUS POWERS OR BY HIS OWN DIVINE NATURE MANIFESTS THE VARIOUS FORMS. Both these views are appropriate.

नमस्ते वासुदेवाय सर्वभूतक्षयाय च ।

हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो ॥३०॥

VERSE 30 Meaning: "Oh! Lord! You are Vaasudeva — the presiding Lord of the Chittam (consciousness). You are Lord Sankarshana — who is the presiding deity of ego (Ahamkar) which is the basis of every being; Oh! Lord! Hrishikesa! Every being is established and residing in You only. I am prostrating to You. Oh! Lord! please protect me, who has surrendered to You."

श्रीसुबोधिनी : पुनर्विज्ञापनार्थं नमस्यति नमस्ते वासुदेवायेति, मोक्षदात्रे, ननु तथाप्येतावत् कालं त्वमन्यत्र स्थितः कृतापराधश्च ततः कथं मोक्षो देय इत्याशङ्कयामाह सर्वभूतानां क्षयाय स्थानरूपायेति, तेन त्वय्येव स्थिताः भूतेषु स्थितावपि त्वय्येव स्थिताः, चकारात् सर्वभूतस्वरूपाय, किञ्च, यदपि कृतं तत्रापि त्वमेव हेतुः, यतो हृषीकेशः इन्द्रियप्रेरकः, अतः सर्वापराधशान्त्यर्थं

तुभ्यं नमः, विज्ञापनामाह प्रपन्नं शरणागतं मां पाहि पालय, यथा पुनः प्रवाहे न पतामीति प्रार्थना वाचनिकी, शरणागमनं प्रथमतो मानसं पश्चात् कायिकमिति तदुपपादितं शरणागतिप्रकरणे ॥३०॥

इति श्रीभगवतसुबोधिण्यां श्रीमल्लक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे चत्वारिंशोऽध्यायविवरणं।

SRI SUBODHINI: Through this verse, once again, with a view to do his prayer, Akrura is doing his prostrations.

“Oh! Akrura! You have lived apart (away from Me) from Me, who is capable of giving you “liberation”. Hence you are an “accused” (wrong doing) due to this! How can I confer on you liberation i.e. in what way and manner?” Shri Akrura replies, “All beings reside and live in your Divine self only. You are the only resort and refuge for everyone. Due to this, although the ‘beings’ are seen “living” in the primordial elements, in reality, all of them are living in You only. Hence, I am prostrating to You, who has become all these forms. Why? Oh! Lord! You are Hrishikesa! — who inspires all the senses in everyone. Hence, with a prayer to You, for forgiving my wrongdoings, I am prostrating to You.”

“Oh! Lord! I have come surrendering to You. Please protect and save me. This is my prayer. Let me not again fall back in the flow of life of “births and deaths”. Please save me.” Akrura has now done the prayer, through his words. “Surrender” to the Lord takes place at the first instance, through one’s mind and later through the body. All this has been already explained in the 28th verse of this chapter, in detail.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 40th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

this “Rajasa” division of chapters. Now the Lord has to

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवत-दशमस्कन्ध-एकचत्वारिंशोऽध्यायः॥

CHAPTER 41, CANTO 10,

SRI BHĀGAVATAM.

अष्टत्रिंशे ज्ञाततत्त्वं श्वफल्कतनयं हरिः ।

विसृज्य मथुरामैक्षदुक्तो माहात्म्यबोधकः ॥१॥

KĀRIKA 1 Meaning: "In this 41st chapter, the knower of the principle of our Lord (Tatwajñani) — Akrura, the son of Swaphalka, who now clearly understood the real Divine nature of our Lord, was given by our Lord, instructions to go back to Mathura and our Lord also saw the city of Mathura. Akrura went to Kamsa and told about the coming of our Lord to Mathura. Our Lord through the enactment of His Divine Leelas, in Mathura, like the killing of the washerman, made Kamsa get awareness of His glory (Mahtmyam). All these are explained (in this chapter)."

गोपनार्थं परीक्षोक्ता हृदयारूढबोधनम् ।

वाक्यैर्निरूपितं वर्णया प्रवेशे नगरी हरेः ॥२॥

KĀRIKA 2 Meaning: With a view to keep it as secret and for "testing", "words" have been spoken. It has been said through "words" arising out of certain and determined knowledge (Jnana), which has got firmly established in the heart, that on the entry of the Lord in the city only, the city itself becomes worthy of being described!"

उत्सवे तु यथा रोधः तथात्रापि चकार ह ।

माहात्म्यज्ञापनार्थाय रजकं हतवान् स्वयम् ॥३॥

KĀRIKA 3 Meaning: "Through the festival, "Nirodha" is attained. In the same way, our Lord also, caused "Nirodha" to happen. With a view to explain His own greatness (Mahatmyam), our Lord killed the washerman by Himself."

अनिष्टेष्टप्रदो लोके महानिति निरूप्यते ।

वायकस्य सुदान्मश्च वरदानं यथेप्सितम् ॥४॥

KĀRIKA 4 Meaning: "In this world – in the city of Kamsa, to benefit even those "bad persons" with the result of their "desires" is an act of great personage (Mahaan). Hence, with a view to enable the people to understand His glory and greatness, and with a view to explain His glory only, our Lord gave the desired "boons" to the one, who gave the dresses to our Lord and the garland maker Sudaama.

[**LEKH:** "For protecting the secret", these words used by Shri Mahāprabhuji explains the following. Akrura had told, in secret words, the Divine form, which he had seen in water. For telling in this "secret" way, our Lord had tested Akrura by asking him, "What have you seen so wonderful inside this water?" Akrura, through secret words, has described afterwards, the knowledge (Jnana) which had become firm in his heart.]

प्रपञ्चविस्मृतिः सर्वा कृतानेन हि राजसे ।

स्वासक्तिरग्रे वक्तव्या सामान्यं तेन सेत्स्यति ॥५॥

KĀRIKA 5 Meaning: "By giving them their "desired" boons, our Lord made them aware of His glory (Mahatmya Jnana) and made them forget this universe (in this "Rajasa" division of chapters). Now, the Lord has to

bless them with "attachment and love" for Him, in their mind. Due to this, these devotees will be blessed with the "middle" order (ordinary – general) of "NIRODHA".

॥श्रीशुक उवाच॥

स्तुवतस्तस्य भगवान् दर्शयित्वा जले वपुः ।

भूयः समहरत् कृष्णो नटो नाट्यमिवात्मनः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Oh! King! Our Lord Shri Krishna, having shown under the water this wonderful and "never-seen-rare-Divine-form" to Akrura, who was doing his "praise" of the Lord, now decided to hide the same Divine form – like a dancer having shown his dancing for some time, withdraws the same."

श्रीसुबोधिनी : पूर्वाध्याये स्तुतिरुक्ता तामुपसंहरन् अग्रे भगवत्कृतमाह स्तुवतस्तस्येति, तस्याक्रूरस्य स्तुवत एव सतः न तु स्तोत्रसमाप्तौ तथा सति वरो देयः स्यात्, ननु कथमेव सामि कार्यं कृतवानित्याह भगवानिति, स्वच्छन्दात्मा, तावतैव कार्यसिद्धिं मत्वा, न हि ब्रह्मसाक्षात्कारः परमदुर्लभो बहुकालं भवति नाप्ययं वैकुण्ठे नीतः किन्तु जले स्ववपुर्ब्रह्माण्डात्मकं नारायणरूपं प्रदर्शितवान्, यथाविर्भावः तथा तिरोभावोपि वक्तव्य इति भूयः समहरत् उपसंहृतवान्, अनेन भगवति स्थित एवायं प्रपञ्चः ब्रह्माण्डात्मकः हस्तमिव प्रसार्य पुनरुपसंहृत इति निरूपितम् न तु तत्रत्यः मायाजवनिकादूरीकरणेन प्रदर्शित इति, यतोयं कृष्णः एतदर्थमेव सदानन्दोवतीर्ण इति, अन्तः स्थितमेव प्रदर्शितमित्यत्र दृष्टान्तमाह नटो नाट्यमिवेति, यथा नटविद्यामन्तः स्थितां बहिः प्रकटयत्यभिनयेन तथा भगवानप्येतादृश इति ज्ञापयितुं नारायणरूपं प्रदर्शितवानित्यर्थः, ननु नाट्ये वैलक्षण्यं प्रतीयते, न हि नाट्यमेतादृशमिति तत्राह आत्मन इति, अद्भुतमेतत् नाट्यं ॥१॥

SRI SUBODHINI: After describing in the last chapter, about the "praise" done by Akrura, as an end to this "praise" through this verse, whatever our Lord did

further is being explained. When Akrura was doing his "praise" only, and his "praise" had not ended at all, our Lord, made His most wonderful form (four-armed Shri Narayana in Sri Vaikuntam) disappear! If He had withdrawn this "form" only after the completion of the "praise" of Akrura, then the Lord would be forced to give a "boon" to Akrura!

Hence, even before the end of his "praise", our Lord hid His most wonderful Shri Vaikunta form. Why did the Lord do this half-done act? Our Shri Mahāprabhuji, answering this doubt says, that our Lord Shri Krishna, is "Bhagawan" – the Lord of the universe. He is the controller of everyone and everything and also always independent. He will do everything as per His will and desire only. Hence our Lord thought that the "praise" done by Akrura was enough for the task on hand, and caused His Divine form to be hidden, as this sort of "Darsan", which is of the Supreme Brahman, which is extremely rare does not last for a longer time! In fact, our Lord had not taken Akrura to Sri Vaikuntam, but He had given His "Darsan" of His Shri Narayana form, together with all the universes, under the waters of the Yamuna river only!

It is also appropriate, that like His "Darsan" was described, His "disappearance" also has been described in the same way. Hence, our Lord caused the disappearance of His form. From this saying, it is explained that our Lord, withdrew the various "universes" shown to Akrura, like a person who gathers everything to himself with his two long arms! But He did not show His Divine form in the water, by withdrawing the "curtain" of Maya. The reason for this is, that our Lord is Shri Krishna and due to this only, He has taken the incarnation with His form of eternal Divine bliss (Sadaanandaroopa).

Our Lord had shown Akrura the “Darsan” of the vast universes residing in his heart, like a “dancer” enacts the “expertise of dancing” which he has “inside” him only. Our Lord also is like an “actor” only (dancer) — to explain this, He had showed Akrura, His “Shri Narayana” form! Even though, in a “play” the “actor” and the “part” played by the “actor” are different from each other, this being our Lord’s “acting” or Divine Leela and it is considered as wonderful. Here it does not appear, that the Lord has taken another form. But whatever form is shown by Him is His own form only.

सोपि चान्तर्हितं वीक्ष्य जलादुन्मज्ज्य सत्वरः ।

कृत्वा चावश्यकं सर्वं विस्मितो रथमागमत् ॥२॥

VERSE 2 Meaning: “Unable to see our Lord inside the water, Akrura also, came out of the river. He then quickly attended to the performance of his ablutions such as Sandhyavandan etc. came back to the chariot, utterly astonished.”

श्रीसुबोधिनी : सोपि भगवतैव कृतमिति ज्ञात्वा ज्ञाततत्त्वोन्तरङ्गः भगवत्समीपमागत इत्याह सोपीति, अन्तर्हितं स्वयमेव, अथवा चकारेण वा अन्तर्हि मध्ये हृदये तं वीक्ष्य बहिर्दृष्टमन्तः स्थापयित्वा, युक्तश्चायमर्थः अन्यथा दर्शनं व्यर्थं स्यात्, धर्मान्तरप्रवेशश्च स्यात्, ततो भयं च न निवर्तेत, अन्यथाबुद्धिश्च स्यात्, अत एव जलादुन्मज्ज्य स्नानविधिं त्यक्त्वा पूर्णो भूत्वा भगवदपराधं सञ्चिन्त्य सत्वरः अत्यावश्यकं कर्म शीघ्रं विधाय चकारादकृत्वापि, कथमेवं दुर्लभं प्रदर्शितवानिति विस्मितः रथसमीपमागमत् न तु मननादिकं कृत्वा निवृत्तो जातः ॥२॥

SRI SUBODHINI: Akrura, who was not fully aware of the Divine principle of our Lord and had also become an “intimate” servant of the Lord, having understood that the Lord had withdrawn this form, came near to our Lord.

Our Lord had got disappeared as per His desire only, Akrura thought like this. Alternately, as he had already got the Divine form of our Lord established in his heart (which he had seen, up to now, outside) Akrura got out of the water. These two meanings are indicated by the use of the word “Cha” (and) in the original verse. But the latter meaning is more appropriate, as, if Akrura had not established the Divine form of our Lord, which he had seen “outside”, in his heart, then this “Darsan” of our Lord would go as a “waste” and Akrura also will get attracted to other affairs and qualities, than our Lord. He will never be able to get over his “fear” also, and his “intellect” will become attracted to all other things i.e. it will become “opposing” to our Lord!

Due to this, Akrura got out of the water, gave up the rules regarding the taking of a due “bath” and got ready. He now thought of the “wrong-doing”, which he had done to our Lord, and with deliberate quickness, completed the necessary ablutions and came near to our Lord. He was getting utterly astonished in his mind, as to how the Lord had given him the rare “Darsan” of His Divine form. Despite this, Akrura got ready to fulfill his duty of taking the Lord and others to Mathura. Even after getting such a rare “Darsan” of our Lord, Akrura, instead of contemplating and thinking about our Lord, busied in his mind, about the order of king Kamsa only!

तमपृच्छत् हृषीकेशः किं ते दृष्टमिहाद्भुतम् ।

भूमौ वियति तोये वा तथा त्वां लक्षयामहे ॥३॥

VERSE 3 Meaning: “Our Lord asked Akrura, “Hey Akrura! Did you see anything wonderful on this earth, in the sky or inside the water? I am seeing signs of

astonishment on your face! Hence I have reasoned like this (and have asked you)."

श्रीसुबोधिनी : तदा भगवान् विस्मयांशोनुचित इति तन्निवृत्त्यर्थं किञ्चित् पृष्ठवानित्याह तमपृच्छदिति, यदि भगवत्पृष्ठ वदेत् अन्यत्रापि वदेत् तदा न माहात्म्यं तस्य हृदयारूढं, भगवतेपि यदि न वदति तदान्यस्मै कथनसम्भावनैव न भवति, हृषीकेश इति, स्वयमेव तथा प्रेरितवान्, इच्छानिवर्तनार्थं परं पृष्ठवानिति किं ते त्वया दृष्टमिति, इहास्मिन्, जलाशये जलादिकं बह्वेव दृष्टमिति तद्व्यावृत्त्यर्थमाह अभ्युत्तमिति, आलौकिकमदृष्टपूर्वमद्भुतं, दृष्टं वस्तु अन्याधारं जानाति न वेति तन्मनोनिश्चयार्थं स्थानानि निर्दिशति, भूमौ वियति तोये वेति, दर्शनसमये भूमिरिव दृष्टा युक्त्या गन्धर्वनगरादिवत् आकाशेपि दर्शनं सम्भवति निमज्ज्य पश्यतीति जल एव भवति, वेत्यनादरे यत्र क्वचित्, अवश्यं दृष्टमिति अलौकिकं ज्ञानं गोपयितुमाह तथा त्वां लक्षयामह इति, अद्भुतदर्शनमिव, स ह्याश्चर्याभिनिविष्टः प्रपञ्चमग्रिमकार्यं च न स्मरतीति ॥३॥

SRI SUBODHINI: At that time, our Lord saw Akrura immersed in "astonishment". Our Lord thought that this "remaining in astonishment" was not appropriate for Akrura. With a view to remove this, our Lord asked him a question which is dealt with, in this verse.

On being asked by our Lord, if Akrura were to say to the Lord (what he had seen), then there was the possibility, that Akrura will also reply to someone else, (about this "Darsan") if he were asked again by the other person. This would mean, that Akrura had not got established in his heart, the glory and greatness of our Lord, in a determined and stable way. On the contrary, even after being asked by the Lord, if he does not say, as to what he has seen, then he will never tell about, what he has seen to others at all. Our Lord gave him the inspiration, and he had asked the question only with a

view to make Akrura not tell about this “Darsan” to anyone else! — as our Lord is “HRISHIKESA” — the one who prompts and inspires all the senses!

Our Lord asked him, “What wonderful sight did you see inside this water? Akrura should not become quiet after replying to the Lord, about the big flow of water and other trivial things, for the question asked for by our Lord. That is why, the Lord used the word “wonderful Darsan” in his question! A “wonderful” Darsan is always pertaining to something, which one has never seen before i.e. supernatural. Our Lord used the words of earth, sky or in water, with a view to clearly understand the certainty and the conclusion of Akrura on the “Darsan” so graciously blessed by our Lord. Did you regard or not that the basis of this wonderful Darsan is someone else? Did he see something like the non-existing city or water (mirage) in a desert? Or did he see something inside the “water” only, as he was submerged in water for some time? Thus, the Lord wanted him to reply, as to whether he saw anything wonderful either in the sky, on earth or in water!

“Akrura! You have certainly seen. With a view to hide His own supernatural Divine knowledge, our Lord asked “perhaps you have seen something wonderful, as I am able to see you fully immersed in astonishment, and you seem to have forgotten completely about this world and about your duties as well!”

प्रसन्नो ह्यन्यथा दृष्टिरद्भुतार्थनिरीक्षकः ।

तादृशं भगवान् दृष्ट्वा दर्शनं कल्पयेत् पुनः ॥१॥

KĀRIKA 1 Meaning: “If a surrendered soul puts his mind on anyone else than our Lord, then only he becomes as one who sees “astonishing and wonderful”

objects. Our Lord now regarded Akrura as of “seeing things other than our Lord” and then thought that Akrura was now seeing “wonderful” things!”

॥अक्रूर उवाच॥

अद्भुतानीह यावन्ति भूमौ वियति वा जले ।

त्वयि विश्वात्मके तानि किं मेदृष्टं विपश्यतः ॥४॥

VERSE 4 Meaning: “Akrura said, “Oh! Lord! whatever is wonderful on earth, sky or in water, all of them are present in You only! — as You are the One, who has become this universe and this universe is your form only! When I have had the “Darsan” of your “special form”, then, which wonderful thing did I not see?”

श्रीसुबोधिनी : अक्रूरस्तु ज्ञातमाहात्म्यः तत्र चक्षुर्व्यमिति ईश्वरपृष्टं वक्तव्यमिति ज्ञात्वा सामान्यत उत्तरमाह अद्भुतानीति, स्वरूपमाधारः भगवानेवेति प्रदेशान्तरप्रश्नोपपन्नः, सोपि वा प्रदेशः त्वय्येवास्तीति न त्वतोऽन्यत्राद्भुतमस्ति, त्वदर्शनं तु अद्भुतमेवेति चिह्नमप्यव्यभिचारि, इहास्मिन् समये देशे वा, भूमौ वियति जले वा यान्यद्भुतानि तानि त्वय्येव यतस्त्वं विश्वात्मकः, विश्वस्मिन्नेव ह्यद्भुतानि भवन्ति, अतस्तानि किं मे मया न दृष्टानि यतस्त्वं विपश्यतः, अदृष्टस्तु त्वं केनापि, अन्यस्याद्भुतत्वमेव नास्ति केनचिद् दृष्टत्वात् भगवांस्तु सर्वादृष्टः, तादृशमदृष्टं भगवन्तं विपश्यतो मे किं तानि न दृष्टानीत्यर्थात्, तानीति पूर्वत्रैव वा अनुवादः, सर्वाद्विताधारे दृष्टे नादृष्टं किञ्चिदवशिष्यत इति आक्षेपोयुक्तः ॥४॥

SRI SUBODHINI: Akrura, who had realized the glory of our Lord had himself got the “Darsan” and unless asked for by our Lord, he is not supposed to tell about this most sacred “Darsan”. Understanding like this, through this verse, Akrura is giving an “ordinary and common” reply. “Oh! Lord! You are the ultimate Brahman who has taken all these forms and You are the foundation and basis of everyone. Hence any question of me seeing

anything wonderful at any other place (i.e. other than in "You") is indeed out of place! Even if I had seen something "wonderful" at any other place, then this "place" also is "yours" only – as it is "You" who is present in everything after becoming "everything"! "Wonderful" things cannot get any other place than in "You" as there is no other place in this universe, where "You" are not present! In fact your "Darsan" itself is the most "wonderful" event! Hence, there is no controversy at all on this aspect of all the "wonderful" things being in "You" only! It is also "blemish-free" that all the "wonderful" things are your signs only – symbolic of your omnipotence and omnipresence (all powerful and being present everywhere).

"At this time, whatever "wonderful" objects are there, being seen, in the sky, on the earth or in water, all of these are "situated" only in You! – as You are this "universal form" (Viswaroopa) and only in this "universe" all the "wonderful" things happen! Or "is made possible" (by "You"). Hence I have now seen all the "wonderful" things, after getting your "Darsan". No one can give me your "Darsan" except yourself only and there is not even a small trace of "wonderful" aspect in anything else, than "You". None has also seen anything "wonderful" than in "You". You are always the "unseen" for everyone and "no one can or is capable of seeing You". The purport of this is that, Akura says, "I have been blessed with the "Darsan" of your Divine form, which no one else has, so far, seen and I have seen all the most "wonderful" things, whose basis is "You" only! Moreover there is nothing more "wonderful" left to be seen, after having got your "Darsan" in this entire universe. Hence I have seen the "wonderful" thing and not something which is like a wonderful thing!

यत्राद्भुतानि सर्वाणि भूमौ वियति वा जले ।

तं त्वानुपश्यतो ब्रह्मन् किं मेदृष्टमिहाद्भुतम् ॥५॥

VERSE 5 Meaning: "Oh! Supreme Lord of the universe! You are the "basis" of the most wonderful things on this earth, in the sky and on the waters! He who gets the "Darsan" of You, who is the basis for everything, i.e. Myself, have I not seen everything wonderful now? (or is there anything more "wonderful" there to be seen?) I have seen Oh! Lord! all the wonderful things!"

श्रीसुबोधिनी : कदाचिदयमुपचाराद् वदतीति पुनः प्रश्नशङ्कायामाह यत्राद्भुतानीति, यत्र क्वचिदद्भुतानि लोकैर्दृश्यन्ते तानि त्वय्येव वस्तुतः, अतो येनकेनचिदपि त्वय्येव चेदद्भुतानि दृष्टव्यानि तदा त्वा पश्यतो मे किं वा अद्भुतमदृष्टं अनेन तत्रापि त्वमेवादद्भुतो दृष्टः त्वय्येव च दृष्टं त्वमेव सः त्वय्येव तदिति सर्वाधारस्त्वमेवेत्याधारप्रश्नोपि न कर्तव्य इति, भगवन्तमाधारत्वेन निर्दिशति तं त्वेति, ब्रह्मन्नि तत्समर्थनायोपपत्तिः ॥५॥

SRI SUBODHINI: "Akrura was telling all these out of courtesy" — our Lord may doubt like this, and again ask Akrura. Hence to avoid this (i.e. asking by the Lord) through this verse, Akrura says. "wherever people see anything "wonderful", all these places are, in reality, situated in You only and in this way, everyone sees these "wonderful" things only in You and of/by You! Hence as I have already got your "Darsan", have I not seen all the "wonderful" things, which one can ever hope to see? Hence, even in the water, I have seen You only as the most "wonderful" Divine "Darsan". You are the wonder of all wonders! As You only are the basis of everything! Hence to ask me this question by You, when You are the basis of everything, is indeed funny (inappropriate)". In this verse, the words used are very holy and sacred, which explains the Divine nature of our Lord. (1) "TAM TWA"

— “for You”, denotes the Lord as the “basis” of everything. (2) “Brahman” — this “addressing” of the Lord proves and reemphasizes the essential “basis” and the nature of our Lord (SARVADHAARATA).

॥श्रीशुक उवाच॥

इत्युक्त्वा चोदयामास स्यन्दनं गान्दिनीसुतः ।

मथुरामनयद् रामं कृष्णं चैव दिनात्यये ॥६॥

VERSE 6 Meaning: “Shri Sukadeva says, “After saying like this, Akrura, the son of Gandhini, began to ply the chariot and brought Shri Krishan and Shri Balarama to Mathura, as evening was setting in.”

श्रीसुबोधिनी : एवं परीक्षेणोत्तरमुक्त्वा भगवदिच्छां ज्ञात्वा रथं प्रेरितवानित्याह इत्युक्त्वेति, भगवद्वाक्ये नावहेलेति उत्तरमुक्त्वा पश्चाद् रथं चोदयामास, ननु कास्योत्तालता तथा ज्ञात्वा भगवान् सम्यक् प्रसादनीयः किं वा भगवतः कार्यं तुच्छं हि तत् तत्राह गान्दिनीसुत इति, गोदानेन चोत्पन्ना गोरूपैव भवति तस्याश्च पुत्रः सौरभेय एव परं भगवन्तं मथुरां प्रापयन्, रामो हि रतिकर्ता कृष्णश्च तत्फलं सदानन्दः, स चेत् नगर्यां प्रतिष्ठितो भवति तदा तत्रत्यानां निरन्तरमेव सुखं भवतीति, दिनात्यये सन्ध्याकाले, सा हि गोधूलिकाप्रवेशे सुमुहूर्ता भवति, चकारात् मध्ये स्थितान् सर्वानेव, भगवदिच्छयैव सन्ध्याकालोपि अपराहो भविष्यति, यावता च कालेन कार्यं भविष्यति तावान् कालो ग्राह्यः, अन्यथा दिनात्ययपदं बाधितं स्यात्, अत्ययारम्भे वा मध्याह्नोपरि, मध्याह्ने अतिक्रान्ते दिनमतिक्रान्तमेवेति, मथुरास्थदिनानां वा दुःखदानामत्यये स्वस्य वा ॥६॥

SRI SUBODHINI: In this way, after replying to our Lord in a secret but direct manner, Akrura, realizing the desire and will of our Lord, plied the chariot towards Mathura. No one can ignore or insult the question asked for by our Lord, and that is why, it is specified here, that Akrura plied the chariot only after replying to our Lord! What was the best quality in Akrura, which made him, automatically realize and understand the will and desire

of our Lord, and make the Lord happy with his actions? And what was there for our Lord, to proceed further, by way of fulfilling any task? In fact, for our Lord, the tasks to be completed at Mathura, were indeed very petty and trivial. Removing all these doubts, our Shri Mahāprabhuji says, that Akrura is the son of "mother Gandhini". His mother was born as a result of charity of the cows, given by her parents. She was like the "cow" and her son was now the "bull" who will take our Lord to Mathura. Our Shri Balarama is the "enactor" of blissful Leelas and our Lord Shri Krishna is the "result" or Phalam (of the nature of eternal bliss) (Sadaanandaroopa). If these two brothers were to visit and reside in this city of Mathura, then all the people here will attain eternal welfare and happiness.

Towards the end of the day i.e. in the evening, Akrura brought our Lord to Mathura as the "evening" generally is considered as an "auspicious" time for an entry to a city. This time is known as the "Godhuli" time i.e. when the cows return from grazing! The Lord was brought on the way to Mathura city to enable the people on the way could get His "Darsan". Due to the will and desire of our Lord only the "Sandhya" (dusk) time will become the "later" hour and on reaching Mathura, he will be able to complete all the necessary "ablutions" of the day, in time! He did not want to go there early also. Hence they reached Mathura only in the evening.

Alternatively they reached Mathura late in the afternoon as usually after the "noon", the start of the evening time is considered to have begun. It heralded the end of the "days" of sorrow for the people of Mathura, through our Lord's entry towards the evening. It included the ending of sorrow for "Akrura" also. Thus by evening, the Lord reached Mathura.

मार्गे ग्रामजना राजन् तत्र तत्रोपसङ्गताः ।

वसुदेवसुतौ वीक्ष्य प्रीता दृष्टिं न चाददुः ॥७॥

VERSE 7 Meaning: “Oh! King! on the way to Mathura, whenever our Lord Shri Krishna and Shri Balarama came near to a village, the people who lived in these villages, came near to them, and after seeing their indescribable Divine forms, got so much love for them and got themselves pleased so much, that they stood there “transfixed” looking at them only. They became very blissful after seeing the most beautiful and Divine “Darsan” of our Lord and His brother.”

श्रीसुबोधिनी : ततो भगवान् शनैर्गच्छन् सर्वानन्दकरो जात इत्याह मार्ग इति, मध्ये ये ग्रामाः तदीया वा सर्वत्र मार्गे, राजत्रिति सम्बोधनं तथानुभवाय, तत्र तत्रेति, न देशविषयोस्तेषां दर्शने, अभिप्रेते अनभिप्रेते च देशे उपसङ्गताः निकटे समागताः, वसुदेवसुतावेताविति वीक्ष्य सम्बन्धात् स्वरूपाच्च प्रीताः भगवते दत्तदृष्टयः चकारात् सर्वमपि दत्त्वा नाददुः न पुनर्गृहीतवन्तः, सामान्येन मार्गस्थानां निरोध उक्तः, दृष्टेरग्रहणे हेतु प्रीताः इति, प्रीतिरेव दानफलं जातमिति पुनः कथं ग्रहणं भवेत्, सुखार्थमिन्द्रियाणां परिग्रहः, तस्मिन् जाते न प्रवर्तन्त एव, तेषामधिका बुद्धिर्न जातेति वसुदेवसुतत्वोक्तिः ॥७॥

SRI SUBODHINI: As the chariot took our Lord, slowly towards Mathura, on the way, our Lord bestowed His “Aananda” on everyone. Whichever village came in between, on the way, the people who were on the road and who were residing in those villages saw our Lord and Shri Balarama with “transfixed” eyes! In the verse, the word “Oh! King!” has been used to address king Parikshit to denote that “You already have this experience of beholding the Lord, with transfixed eyes” (when the king was protected by our Lord in the womb of his mother Uttara).

At "every place" – denotes that the Lord gave "Darsan" at all places, without any consideration of a "big/small" or importance of the place. The people came near to our Lord in all types of places, both "desired" and "undesired". "These two brothers who are Shri Vasudeva's sons" – They all see their Divine forms and remembering the connection with Shri Vasudeva, they, with great love and cheerfulness, saw our Lord and Shri Balarama continuously. They offered at the feet of our Lord, everything they had, and did not take back anything. In this way, all the people, who were living on the way, in the village, were blessed with "Nirodha" (in such an easy way) by our gracious Lord! The word used here "very pleased" (Pritaha) denotes, that these villagers were unable to take back or withdraw their "eyesight" once they were blessed with the "Darsan" of the Divine form of our Lord. They became "transfixed" on the illuminated and the most beautiful form of our Lord. This sight and "Darsan" of our Lord made them attain "pure love" (Prema) for our Lord. How can they now withdraw back their "sight" from the Lord who gave them, both satisfaction and love? Generally everyone keeps their "senses" for getting pleasure and happiness and after getting the pleasure or happiness, the "senses" become quiet and withdrawn. But after seeing our Lord Shri Krishna and Shri Balarama, although their "sight" got transfixed, due to the love they got from the boys, they considered these two brothers, as the children of Shri Vasudeva, only and they could not get the thought or Bhava, that they were, indeed having the "Darsan" of the Shri Purushottama or the Para Brahman (the highest truth).!

तावद् घञौकसस्तत्र नन्दगोपादयोग्रतः ।

पुरोपवनमासाद्य प्रन्तीक्षन्तोवतस्थिरे ॥८॥

VERSE 8 Meaning: “During this interval, Nandagopa and other Gopas of Vraja had reached Mathura earlier. They stayed in the gardens and the parks of Mathura city and waited for Shri Krishna and Shri Balarama to join them there.”

श्रीसुबोधिनी : भगवद्गमनात् पूर्वमेव नन्दादयः मथुरोपवनपर्यन्तं गताः अग्रे भगवति समागते गन्तव्यमिति प्रतीक्षयैव स्थिता इत्याह तावदिति, यतस्ते ब्रजौकसः अनावृतएव देशे स्थातुं योग्याः अत एवाग्रेपि गताः, बहवो बालकाः भगवन्मित्राणि सहैव स्थिताः नन्दगोपादय एव परं वृद्धाः पूर्वं गता उपवनं नानाविधफलप्रधानं मथुरा निकटस्थं अवतस्थिरे केवलं स्थिताः न तु तस्थितियोग्यं साधनमपि सम्पादितवन्त इत्यर्थः, अनेन व्यवहार एव भगवतोपि प्राधान्यं सूचितम् ॥८॥

SRI SUBODHINI: Before the Lord could reach Mathura, Nandagopa and his group had reached Mathura. They waited for our Lord, so that they can proceed further. They were people from Vraja and due to this, they were used to stay in the open. Hence they had gone ahead and had reached Mathura, even before our Lord came there. In this group there were many Gopa boys, who were the friends of our Lord, and they were now with our Lord (as they joined Him). Only the older people had gone with Nandagopa to Mathura. They too stayed in one of the gardens, situated near the Mathura city, which had many fruit trees and was famous. They waited for our Lord to join them. They also did not arrange or gather in this place, the various materials necessary for camping there. From this, what we should understand is that, even in these “worldly” matters they considered the views of the Lord only as the most “valuable”!

तान् समेत्याह भगवानक्रूरं जगदीश्वरः ।

गृहीत्वा पाणिना पाणिं प्रश्रितं प्रहसन्निव ॥९॥

VERSE 9 Meaning: “Our Lord, who is the Lord of this universe (Jagadeeswara), also now came and joined Nandagopa and others. Afterwards, our Lord Shri Krishna placed His own hands with the hands of Akrura who was standing nearby in all humility, and, after catching hold of them, spoke to him smilingly”

श्रीसुबोधिनी : ततोऽक्रूरविसर्जनमाह तान् समेयेति, अक्रूरे स्थिते लोकव्यवहारे पितृव्य इति स्वच्छन्दलीला नोचितेति व्यवहारेपि निबन्धेन नागत इति ख्यापयितुं तान् नन्दादीन् समेत्य अक्रूरं प्रत्याह भगवानिति, निःशङ्कः, बहिः स्थिते कंसः कदाचिदुपद्रवं कुर्यादिति शङ्काभावायाह जगदीश्वर इति, स एव हि जगतो नियन्ता स्वामी ऐश्वर्यं गुप्तं कृत्वा सख्यबन्धुत्वादिप्रकटनार्थं पाणिना पाणिं गृहीत्वा तेन नम्रं प्रहसन् व्यामोहयन् पूर्वावस्थां तस्य सम्पादयन् वक्ष्यमाणमब्रवीत्, भगवद्वाक्ये चित्तदाढ्यार्थं पृथङ् निरूपणम् ॥९॥

SRI SUBODHINI: Our Lord now told Akrura to proceed to Mathura. This is explained through this verse.

In “worldly” relationship, Akrura is “uncle” (Kaka) of our Lord. Due to this, our Lord thought, that He should not behave and enact His Leelas in a “free” way. Hence, although Akrura desired much, our Lord did not come along with Akrura, when He had come to join the group, where Nandagopa was there. Our Lord never has any doubt as regards anything! Now He never had any doubt that Kamsa will harm Him and others, when they stayed in the outside — AS OUR LORD IS THE SWAMI (LORD) OF THIS ENTIRE UNIVERSE AND ITS CONTROLLER ALSO! Even then, the Lord “hid” His opulence, and showing loving friendship and His affinity to His own clan, He placed His own holy hands on the hands of the humble Akrura. He now caught hold of them and smilingly, infatuating Akrura, began to speak to him, as

per the next verse. The Lord had now brought Akrura into the same stage, in which he was, when he was blessed with the "Darsan" of the Lord, inside the Yamuna river, with a view to make our own minds get concentrated on the nectarian words of our Lord, our Lord's "words" as given in the next 10th verse have been referred to separately (to show the importance of our Lord's words).

भवान् प्रविशतामग्रे सहयानः पुरीं गृहम् ।

वयं त्विहावमुच्याथ तावत् द्रक्ष्यामहे पुरीम् ॥१०॥

VERSE 10 Meaning: "Oh! Akrura! Please go to the city with this chariot and go and take rest in your home. We will stay here for some time and will go and see the beauty of this city."

श्रीसुबोधिनी : वचनमेवाह भवानिति, असम्बन्ध ख्यापनार्थं भवानिति, अस्मत्प्रवेशात् पूर्वमेव, अन्यथा तव कार्यं कृतमपि उपद्रवादकृतं मन्येत कंसः, ततो गृहेपि त्वया गन्तव्यं अन्यथा कंसः अस्मन्निषेधार्थं त्वां प्रेरयेत्, तच्चानुचितं, यथा तवापराधो न भवति तदर्थं वयमिहैव प्रतिमुच्य शिबिरं कृत्वा अथ भिन्नप्रक्रमेण, तावत् यावत् कंसः आकारयिष्यति तावत् पुरीं द्रक्ष्यामः अनेन पुरी सम्यक् स्थापिता न वेति ॥१०॥

SRI SUBODHINI: This verse contains the words of our Lord. Our Lord was eager to show to Kamsa, that He had no "relationship" with Akrura, as, if Kamsa becomes aware of this, he may harm Akrura. Hence, our Lord told Akrura, "Please go ahead first. Please go there, before we enter Mathura. Please go to your home. If you were not to go to your home (and come along with us), then Kamsa will send you or order you only to obstruct or stop us from entering the city. This will be most inappropriate! Our Lord's intention was to protect Akrura from Kamsa's "wrath" — that Kamsa should never

misunderstand Akrura as a “wrong-doer” and punish him! “We will all take rest here for some time, in the first instance. Later Kamsa will definitely call us, in one way or another. Then we will see as to whether Kamsa has beautified this city properly or not by visiting the city!

॥अक्रूर उवाच॥

नाहं भवद्भ्यां रहितः प्रवेक्ष्ये मथुरां प्रभो ।

त्यक्तुं नार्हसि मां नाथ भक्तं ते भक्तवत्सल ॥११॥

VERSE 11 Meaning: “Akrura said, “Oh! Lord! I will not go to the city by leaving both of you, here! I am your devotee Oh! Lord! You always love intensely your devotees! Please do not leave me like this”.

श्रीसुबोधिनी : भगवान् मध्ये उदासीनमिवोक्तवानिति तदसहमानः किञ्चित् प्रार्थयति नाहमिति षड्भिः, सर्वे हि भगवद्गुणास्तेन वर्णनीया इति, सद्येवं ज्ञातवान् यथा कंसादयस्तथायमिति ज्ञात्वा भगवान् मां दूरीकरोतीति, एवं सति भगवान् स्वच्छन्दलीलां करोतु नाम मयाप्यत्रैव स्थातव्यं क्वचित् न तु भगवद्रहितं पुरं गृहं वा प्रवेष्टव्यं, अत एव वैराग्यविधिः भगवदभावे गृहादिकं त्यक्तव्यमिति, अतो भगद्भ्यां रहितः शब्दब्रह्मपरब्रह्मभ्यां मधुदैत्ययुक्तां तत्सम्बन्धिनीं मथुरां प्रवेक्ष्ये ‘नैतमृषिं विदित्वा नगरं प्रविशेद् यदि प्रविशेत् मिथो चरित्वा प्रविशे’दिति श्रुतेः, शङ्का तु तव नास्तीत्याह प्रभो इति, अतः परमनागमने मत्त्यागो हेतुः, तत् न कर्तव्यमिति प्रार्थयति, त्यक्तुं नार्हसीति, नाथे त्यक्ते न कापि पाल्यानां गतिर्भवतीति, तत्रापि भक्तं, तत्रापि ते, अवतारलीलाविशेषभक्तं, कार्यार्थं त्याग इति चेत् तत्राह भक्तवत्सलेति, भक्तेषु वात्सल्यं तिष्ठतीति न कदाचिदपि भक्तास्त्यक्तव्याः ॥११॥

SRI SUBODHINI: On seeing the Lord behaving now, as though there is no “relationship” for the Lord with him, Akrura, unable to bear this Bhava of “disinterest” on the part of our Lord, from this verse onwards, makes his “prayers” in one form or another, through the

6 verses. It is necessary to describe our Lord's 6 Divine qualities, and that is why there are 6 verses (like "opulence, valour etc.). Kamsa may harm, Akrura, if he comes to know of the "relationship" of our Lord with Akrura. With this view only, it has been stated, that there was no "relationship" of the Lord with Akrura. But Akrura thought, that the Lord was now "leaving" him, thinking him to be an "outside" person. Like He had given up on Kamsa! If this was true, Akrura thought that "Let the Lord enact whatever Divine Leelas He desires to enact freely, but let me also remain here only with Him. I should not enter the city or go to my own home without our Lord. That is why it is said, that, as a rule, "Vairagya" (detachment – renunciation) requires, giving up of one's home and other things, where it is not possible to attain our Lord or practice His devotion. "Let me not enter the city, and if I have to go to the city, let me go with our Lord, who is as great as a "seer" (Rishi) – this is as per the saying of the Veda. "I will not enter Mathura, connected with the demon "Madhu" without You both, who are the symbols of "the Brahman of the sound" and "the Brahman which is Para or the supreme" (SABDABRAHMA AND PARABRAHMAN).

"Oh! Lord! You are the Lord of the universe and You have no fear of any type of anyone. You are omnipotent! Hence "giving me up" is the only reason for You, now, not to proceed from this garden further! Oh! Lord! beloved of your devotees! You love your devotees most! "Giving me up" like this is not right for You, because I am your devotee and your own devotee only (i.e. of no one else). When the Master decides to give up a particular servant, then that servant will not be protected by anyone else. Sometimes, due to the necessity for the work on

hand, someone might have to be “given up”. But Oh! Lord! You are very fond of your devotees. You always love thy devotees. Hence, at no one time, You should give up your devotees as this action of Yours’ will be inappropriate!”

आगच्छ याम गेहान् नः सनाथान् कुर्वधोक्षज ।

सहाग्रजः सगोपालैः सुहृद्भिश्च सुहृत्तम ॥१२॥

VERSE 12 Meaning: “Oh Lord! who removes the “sins” of everyone! Oh! Very dear friend! Please come and visit our house along with your elder brother Shri Balarama, the Gopas, your cowherd friends and others and make all of us as having got our “Master and Lord” (Sanaatha).”

श्रीसुबोधिनी : नगरे स्थानं नास्तीति चेत् तत्राह आगच्छेति, सर्वैः सहागच्छ, गृहं तुल्यमिति ख्यापयितुं याम इति सर्वेषां गमनं तुल्यं निरूपितं, नो गेहानिति बहवो वयं भ्रातरः, एकैकस्य गृहा अपि बहवः, अतो न स्थलसङ्कोचः, ननु विशेषाभावादत्रैव स्थातव्यमिति चेत् तत्राह सनाथान् कुर्विति, यो हि प्रभुर्भवति स स्वगृहे तिष्ठति न त्वन्यगृहे, यद्यस्मद्गृहे त्वया न स्थितं स्यात् तदा अस्मन्नाथो न भवेः, तदा वयमनाथाः, अतः सनाथान् कुरु, अस्मत्सम्बन्धेन तवापराधो भविष्यतीति चेत् तत्राह अधोक्षजेति, ज्ञानविषय एव त्वं न भवसि कुतस्तरां क्रियाविषयो भविष्यसीति, अनेन भगवतो ज्ञानशक्तिर्निरूपिता, ‘यस्यामतं तस्य मत’ मिति, तर्ह्येकाकी समागमिष्यामीत्याशङ्क्यामाह सहाग्रज इति, तवाप्यग्रजस्य सुतरामेव न भयं मान्यश्च, गोरक्षणधर्मात् अचातुर्याच्च गोपालानां भयशङ्कैव नास्ति, त्वयि सति केषामपि न भयमिति वक्तुं सुहृद्भिः सहेति, गोपाला एव सुहृदः नन्दादयो वा बान्धवाः, चकारात् सर्वे सवेकाः अनांसि वृषभादयश्च, ननु कथमेतावद्भिः सह गन्तव्यमिति चेत् तत्राह सुहृदिभिश्च सुहृत्तमेति, स्वामी भवानत्यन्तं सुहृत्, भवत्सम्बन्धिनः सुहृत्तराः, अन्ये सेवकादयः सुहृदः, अतः सर्वैरेवागन्तव्यम् ॥१२॥

SRI SUBODHINI: Will there be a place for You Oh! Lord! to stay at this city? Answering this is this verse. "Oh! Lord! please come with all your people. The house is common to all of us. Please come to our house." The purport of saying like this is that, "we are, in our family, many brothers and others are living with us. Hence there is no scarcity of space either."

If the Lord were to say, that "we could very well stay here in the garden only as there is no purpose to "our going to your house". Answering this Akrura says that, "Oh! Lord! please make us, as having a Lord or a Master (Sanaatha), as usually the "Swami" or the owner lives in his own house only." The "owner" of a house, does not live in anyone else's house. "If You would not visit and stay at our home, how can we know You as our own Master and Lord? If we have no "Lord or Master" then, we are "orphans" only. Hence Oh! Lord! please visit our home and make us all duly with a "Lord and Master"!

Will it be that Kamsa may act against Akrura, if he comes to know of his relationship with the Lord, on the Lord visiting Akrura's house? In this event, residing in this garden only seems to be appropriate. Our Shri Mahāprabhuji removing this doubt says, that, "Oh! Lord! You are the redeemer of everyone's sins and also ADHOKSHAJA, meaning that You are far away from the knowledge of the "Indriyas" or senses i.e. You cannot be known or grasped by these senses. These "senses" cannot even reach up to You. Hence, You are not the "subject matter of knowledge" of any Jiva nor for any type of action from anyone, as a person can either love or hate only, after knowing well about the other person. Moreover "action" is usually done after getting knowledge. THE ONE WHO SAYS THAT HE KNOWS ABOUT

OUR LORD DOES NOT KNOW ABOUT HIM AT ALL AND THE ONE WHO SAYS THAT HE DOES NOT KNOW ABOUT OUR LORD IS REALLY IN THE KNOW OF OUR LORD — through this Vedic dictum, the “power of knowledge” of our Lord is described.

“Oh! Lord! please do not come alone to our home, but come with your elder brother Shri Balarama and others. Shri Baladeva is extraordinarily strong, fearless and highly respectable. These Gopas are not very clever, as they are used to graze the cows and engaged in the duty of protecting them. Hence they never get any doubt regarding “fear” to them. Moreover, as You are present with them, no one need to fear either. Hence, Oh! Lord! please visit our home with your friends, the Gopa boys, the chariots, the horses, the bulls and others. — As you are the best of friends and our beloved Lord! All your relatives are also our friends and loved ones, including all your servants and others. Hence please come with all your people.”

पुनीहि पादरजसा गृहान् नो गृहमेधिनाम् ।

यच्छौचेनानुतृप्यन्ति पितरः साग्नयः सुराः ॥१३॥

VERSE 13 Meaning: “Oh! Lord! please make our householder’s homes pure and sacred through the dust of your holy feet! Through the holy water used in washing your feet (the Ganga water), all the celestial gods such as Agni and others, the ancestors and other gods also become satisfied.”

श्रीसुबोधिनी : यशोरूपं भगवन्तं निरूपयति पुनीहीत, अनेन सनाथत्वमात्रं चेत् वचनैनापि सनाथत्वं सम्पद्यत इति किमागमनेनेत्याशङ्का परिहृता, यतो गृहपावित्र्यमधिकं कर्तव्यमिति पावित्र्योपायमाह पादरजसेति चरणरजो हि भगवदीयत्व सम्पादयतीति परमशुद्ध्यैव तथात्वं भवतीति

पादरजसा गृहाणां पावनं कर्तव्यं, तत्रेतो नयने अल्पमेव रजो भवेत्, तत्र गमने तु सर्वैव भूः चरणरजो भवतीति सर्वेषामेव गृहाणां पावनं भवति, ननु भगवदीया भवन्तः गृहाश्च तथा सति का पावनापेक्षेति चेत् तत्राह गृहमेधिनामिति, गृहे मेधा हिंसा नित्यमुत्पद्यते, तथा सति य एव गृहस्थो भवति ज्ञाननिष्ठो भक्तो वा स एव लिप्यते कालगुणैरिव, ते चेद् गृहाः अपहतपाप्मानो भवन्ति तदैव निस्तार इति, किञ्च, न केवलं जीवतामेव भगवदागमने उपकारः किन्तु सर्वेषामेव पित्रादीनां परमा तृप्तिरित्याह यच्छौचेनेति, यस्य भगवतः शौचेन चरणोदकेन पितरः अग्नयो देवाश्च अनुतृप्ता भवन्ति, यतो ब्रह्मदण्डहता अपि मुच्यन्ते, अतस्तव चरणोदकं पितृणां परमानन्दहेतुर्भवति, तेषां कव्यं गृहीत्वा प्रयच्छति अग्निरिति तेषां च तृप्तिरपेक्ष्यते, तत्र प्रविष्टा एव पितरो जाता इति च, तथा तदधिष्ठात्र्यो देवताः, यज्ञो देवाः पितरश्च तृप्ता भवन्तीत्युक्तं भवति ॥१३॥

SRI SUBODHINI: Here our Lord's "fame" (Yash) is being described. If Akrura wanted to have a "Master and Lord" then he could have become one through "words" only and what is the necessity for our Lord to visit his home, with all of his retinue? The doubt is removed through this verse, as the Lord could purify all other houses also by His visit to Akrura's home! Through the dust of His holy feet, one gets the Bhava of "being a servant" (Daasabhava) to our Lord. One can become "belonging to our Lord" only through "the highest purity" (Parama Suddhata). Hence this "purity" is very easily achieved in the various homes, by our Lord's advent! "If we were to take the "dust" of His holy feet, from this garden to our homes, then it will only be very little, but if the Lord Himself visits our homes, then, this entire earth, will become your "dust" (on your holy feet coming into contact with the ground) and all our homes, inter alia, also will also become purified and holy."

If the Lord were to say that, "You and your house are belonging to Me only. What is the necessity then to make them pure? Our Shri Mahāprabhuji removing this doubt says that (in the words of Akrura), "We are householders. In our homes there is always some sort of "violence" or "injury" which takes place. Hence, even those householders who are in "Jnana" or in "devotion to our Lord" (i.e. followers of these two paths) are always affected by the qualities" of "Kaala" or "time". In fact living in such houses without "sin" is itself "liberation" (i.e. if it is possible).

"Oh! Lord! on your visiting our homes, not only those who are living at our homes get the "benefits" but our "ancestors" also will attain the supreme Divine bliss and they will become satisfied. Through the water used to wash the holy feet of our Lord, which is considered as the holy Ganga water, the ancestors, the three types of fire and all the celestial gods become satisfied and even those, who have got the curse or punishment from the holy Brahmins get "liberated and freed" from their sins". Due to this, Oh! Lord! the water used to wash your holy feet gives great bliss and joy to the ancestors. The celestial deity of "fire" carries the "oblations" usually offered to the ancestors and gives this "Kavya" to them (Kavya = the "Bali" or offering given to the ancestors). This "offering" makes the ancestors happy, and it is said that, due to this, the ancestors are regarded as entering into this "fire" and be present to receive the "offerings". Thus the ancestors become happy by these offerings made through the "fire". The "offerings" are made only in the "fire" and thus only "fire" is called as the "Yagna" or sacrifice. When the celestial deities, who reside in this "fire" become happy, then the celestial deity of "fire" also

becomes happy. That is why, the happiness and satisfaction of the celestial deity of fire, the ancestors and the celestial deities are referred to here.

अवनिज्याङ्घ्रियुगलमासीत् श्लोक्यो बलिर्महान् ।

ऐश्वर्यमतुलं लेभे गतिं चैकान्तिनां तु या ॥१४॥

VERSE 14 Meaning: "Oh! Lord! on being blessed with the most rare fortune of washing your holy feet, the king Bali attained sacred fame, immeasurable opulence and the status of becoming your devotee of the highest and one-pointed exclusive love and devotion."

श्रीसुबोधिनी : श्रियं निरूपयन् चरणोदकस्य माहात्म्यमाह अवनिज्याङ्घ्रियुगलमिति, चरणोदकनिर्माणेन प्रक्षालनक्रियया बलेस्त्रयं जातं, कीर्तिः ऐश्वर्यं भक्तिर्मोक्षो वा, श्लोक्योपि जातः महानपि जातः, महत्त्वं सर्वलोकप्रसिद्धिः, 'सत्यं शौच'मित्यादिगुणवत्त्वं, 'प्रार्थ्या महत्त्वमिच्छद्भि'रिति वाक्यात्, ऐश्वर्यं इन्द्रत्वं, अतुलं ततोप्यधिकं भगवान् वश इति, एकान्तिनां भक्तानां या गतिः स्वतन्त्रा भक्तिः सायुज्यं वा, येति सर्वलोकप्रसिद्धा अनिच्छतो गतिमण्वीं प्रयुङ्क्त' इत्यादि वाक्यसिद्धा ॥१४॥

SRI SUBODHINI: Through this verse, our Lord's quality of "Shree" (or "wealth") is being described, along with the glory and greatness of the dust of His lotus feet. By "washing" the holy feet of our Lord, the devotee Bali who performed this holy act, attained all the three glorious results viz. fame, wealth (opulence), devotion or liberation. The king Bali became very famous and worthy of "praise" by everyone in all the worlds. (As a great person — Mahapurusha). He attained all the virtues and qualities, which are seen being present in great and noble devotees of our Lord like truth, purity and all the other qualities. He attained the "opulence" of Lord Indra. In fact the king Bali became more famous and full of

greater opulence than Lord Indra, that even our Lord came under his loving control. The king Bali was blessed by our Lord, with all the "benefits" which our Lord gives to His "exclusive and one-pointed" devotees viz. "unfettered love and Prema" for our Lord (i.e. love wherein the devotee is not burdened with any desire or demand) or the Divine "union" with our Lord. The Lord blessed him with undying fame, which will be sung by everyone for all time to time, in the entire universe.

आपस्तेङ्घ्रवनेनिज्य त्रीन् लोकान् शुचयोपुनन् ।

शिरसाधत्त याः शर्वः स्वर्याताः सगरात्मजाः ॥१५॥

VERSE 15 Meaning: "The glory and greatness of the water used for washing your holy feet are immeasurable and indescribable! This water, as Ganga, is being worn by Lord Siva on His head, as it purifies all the three worlds. Due to the glory and sanctity of this Ganga river, the 60,000 sons of king Sagara, attained the heaven and were liberated from the curse of the Brahmin, through which, they were turned into ashes earlier."

श्रीसुबोधिनी : धर्म निरूपयन् वीर्यं वा चरणोदकमेव स्तौति आप इति, ते त्रिविक्रमस्य अङ्घ्रवनेनिज्य आपः चरणक्षालनोदकानि त्रीन् लोकान् मन्दाकिन्यादिभेदेन अपुनन्, यतः स्वयं शुचयः शुद्धाः, नखोदकस्याशुद्धत्वमाशङ्क्य तथोक्तवान्, न केवलं पवित्रत्वजनकत्वं किन्तु आधिदैविकत्वसम्पादकत्वमपीत्याह शिरसाधत्त याः शर्वः इति, शर्वो महादेवः, 'शिवः शिवोभू'दित्यत्र फल विस्तरेण निरूपितम्, ततो भूमिं गतापि ब्रह्मदण्डहतानपि पावयामासेत्याह स्वर्याता इति, सगरस्य पुत्राः दुरात्मत्वेन प्रसिद्धाः स्वर्गं गताः, इन्द्रेण नाशार्थं कृतप्रयत्नाः अपि चरणोदकेनेन्द्रसमानाः कृता इत्यर्थः ॥१५॥

SRI SUBODHINI: Through this verse, the glory and greatness of the quality of "valour" (Veerya) are being

described here. During His incarnations as Trivikrama and Vaamana, our Lord's "three feet" were washed by the water used by the king Bali. This same water became the river Mandakini in the heaven, the Ganga on this earth and Bhogavati in the Paatala world. All these three rivers became great "purifiers" in all these three worlds. Usually the water used to wash the feet, as it washes the nails also, is considered as "impure" but "this water" is extremely pure and sacred. Not only this water of our Lord's feet purifies everyone, it also confers the "Divine bliss" to everyone (i.e. love for the Lord). Because of this, Lord Siva has worn this Ganga river on His head and became "auspicious" as it is said in Sri Bhagavatam (2/28/22) "Lord Siva became really auspicious" (Siva = auspiciousness). This has been explained in detail in "Sri Subodhini" at the appropriate place.

"Oh! Lord! the holy water of your feet, the Ganga, came to this earth, blessed the 60,000 sons of king Sagara, by liberating them and taking them to the heaven from the curse of Kapiladeva, which had turned them into ashes. These sons of king Sagara were bad and egoistic, and Lord Indra was plotting for the destruction of these 60,000 sons of king Sagara. But this holy Ganga, which had originated from the holy feet of our Lord not only liberated them from the state of being "ashes" but also took them to the "heavens" and made them equal to Indra!

देवदेव जगन्नाथ पुण्यश्रवणकीर्तन ।

यदूत्तमोत्तमश्लोक नारायण नमोस्तु ते ॥१६॥

VERSE 16 Meaning: "Oh! The Lord of all Lords! Oh! The Swami and the Lord of this universe! One gets great "fortune" (Punya) by remembering you by singing

thy "praises" and by hearing your Divine glory! Oh Lord of the Yadu clan! Oh! Lord of immeasurable fame and honour! Oh! Shri Narayana! I am prostrating to You!"

श्रीसुबोधिनी : भगवत ऐश्वर्यं कीर्तयन् नमस्यति, ऐश्वर्यं षड्विधं उपास्यत्वेन, प्रभुत्वेन, दोषनिवारकत्वेन, गुणाधायकत्वेन, उत्तमस्तुत्यत्वेन, जगत्कारणत्वेन च, देवदेव, तत्र भगवान् देवानामपि देवः उपास्यानामप्युपास्यः, जगत एव नाथः न त्वेकदेशस्य, पुण्ये पापनिवारके श्रवणकीर्तने यस्य, यथा श्रवणं तथैव कीर्तनं पापनाशकम्, यदूत्तमेति, यदोरपि गुणाधायकः, 'अकर्तोच्चरितं पितु'रिति न्यायेन पितुः प्रतिकूलत्वात् न कस्यापि साध्यः, तस्यापि गुणान् धत्त इति, उत्तमैरपि व्यासादिभिः श्लोक्यत इति, नारायणो जगत्कर्ता इति, एवं षड्गुणापूर्णं नमस्यति नमोस्तु त इति, नमस्कारप्रार्थनया नित्यं नमस्कार उक्तः ॥१६॥

SRI SUBODHINI: Through this verse, our Lord's "opulence" (Aishwaryam) is being described. Akrura, while singing our Lord's glory is also doing his prostrations. Our Lord's "opulence" is (1) worthy of being "worshipped" (2) is of the form of being the Master and the Lord of the universe (Prabhuroopa), (3) will remove all the sins and blemish of the devotees, (4) will bless all with virtuous and auspicious qualities, (5) is being sung by great and noble devotees of our Lord, (6) is responsible (as the reason and cause) for the creation of this universe. In this way, our Lord's "opulence" has these 6 qualities. Akrura thus describes these Divine qualities of our Lord, step by step in his "praise" done through this verse.

(1) "Oh Lord of all other Lords! ("HEY DEVA DEVA") — the celestial gods, who are worthy of being worshipped, also constantly adore and worship our Lord. Thus our Lord is worshipped by those, who are worshipped by everyone else.

(2) "Oh Lord of the universe" ("HEY JAGANNATHA") – Oh! Lord! You are not just the "Master" and "Swami" of a small part of this world, but You are the "Ishwara" of this entire universe.

(3) "Oh! Lord! who confers "PUNYA" ("PUNYASRAVANA KEERTANA). On listening to His glory and greatness and singing the same, all the "sins" of devotees get extinguished and removed and confers "PUNYA" (or fortune – luck of good deeds) on them.

(4) "Oh! Lord! who is the best of the Yadu clan" ("YADOOOTHAMA) – When his father, king Yayati asked for the "youth" of his son "Yadu", the latter refused. Thus, he did not obey his father's requests/order. This made "Yadu" full of blemish and enemy of his own father (Shri Bhagavatam 9/18/44). His "blemish" was considered as so "bad", that nothing or no one could destroy his "blemish" and redeem him. Our Lord took "incarnation" in the family of "Yadu", and not only removed the "blemish" attached to him, but also made Yadu's family famous and full of auspicious qualities. Hence "oh! Lord! You are the "best" of Yadu's clan."

(5) "Oh! Lord! of the highest fame! ("HEY UTTAMA SLOKA") – Even great and noble sages like Veda Vyasa and others sing the glory and "praise" of your Divine virtues.

(6) "Oh! Lord! Sri Narayana" ("HEY NARAYANA") – You are the creator of this entire universe." I am prostrating to You, the Lord with these 6 virtues and qualities and who is the Lord of the universe!

The word "NAMOSTU" (let there be "prostrations") used here denotes, that Akrura intends to do the "prostrations" to the Lord "always and on a permanent basis (NITYA)".

॥श्रीभगवानुवाच॥

आयास्ये भवतो गेहमहमार्यसमन्वितः ।

यदुचक्रद्रुहं हत्वा वितरिष्ये सुहृत्प्रियम् ॥१७॥

VERSE 17 Meaning: "Our Lord said, "Oh! My dear uncle! I will destroy the enemy of our Yadu clan, Kamsa, and then visit your home certainly along with Shri Baladeva, and show my affection and love to my own friends."

श्रीसुबोधिनी : तदा भगवान् नित्यकार्यकर्तेति भगवत्कृतस्य विघाताभावाच्च 'तावत् पुरीं द्रक्ष्यामह' इति वाक्यात् आगमनस्य प्रार्थितत्वात् कालान्तरे समागन्तव्यमित्याह आयास्य इति, उदासीनवचनाभावाय स्वाभिप्रेतं चाह आगमिष्यामि परमार्यसमन्वितः इदानीं विद्यमानानां मध्ये बलभद्रसहितः, प्रार्थितानां पूरणार्थं उद्धवः समागमिष्यतीति भावः, तर्हि द्वाभ्यामेव गन्तव्यमिदानीमेवेति चेत् तत्राह यदुचक्रद्रुहं हत्वेति, सर्वेषामेवयादवानां चक्रस्य यो द्रोहकर्ता तं कंसं हत्वा सिद्धवत्कारेण कथनात् न सन्देहोपि, अप्रार्थितोप्यायास्ये, समागने प्रयोजनं सूचयति वितरिष्य इति, सुहृदामत्रत्यानां पाण्डवानां च प्रियं वितरिष्य इति, अनेन तेषां सुखार्थं त्वां प्रेषयिष्यामि तदर्थमागमिष्यामीति सूचितम् ॥१७॥

SRI SUBODHINI: Our Lord always does some "action" or another, and in the fulfillment of His "actions", there is never an obstacle or problem (i.e. no one can stand in His way). Hence our Lord had told Akrura, (through the 10th verse) that He will see the city of Mathura. At the same time, Akrura also prayed to our Lord to visit his home. Now our Lord replies to Akrura, that He will visit his home at another time. The "time" is now specified through this verse.

At that time, the Lord did not reply to the request of Akrura. Now He told Akrura that "I will come to your house, along with Shri Baladeva. I will not bring all my other friends. I will bring Uddhava also to your home, and with this I will be able to fulfill your wish of bringing

“everyone” to your home!” Akrura had told Shri Krishna to visit his home now itself along with Shri Baladeva. To this our Lord replied that, “I will come to your home, after killing Kamsa, who is nurturing enmity to all the Yadavas”. The Lord seems to convey to Akrura, that the killing of Kamsa is as good as done and there is no doubt on this score. “Afterwards, Akrura, even if you do not pray for my visit, I will definitely come to your home, and I will do my best to help my friends there, including the Pandava brothers.” By telling like this, our Lord indicated here, that for the purpose of conferring “welfare” on the Pandavas, “I will be sending you to them”. Hence, I will definitely come.”

॥श्रीशुक उवाच॥

एवमुक्तो भगवता सोक्रूरो विमना इव ।

पुरीं प्रविष्टः कंसाय कर्मावेद्य गृहं ययौ ॥१८॥

VERSE 18 Meaning: “Shri Sukadeva said, “Oh! King! on hearing these words of our Lord Shri Krishna, Akrura became unhappy and entered the city. He went first to Kamsa and informed him about the arrival of our Lord Shri Krishna, along with Shri Baladeva, Nandagopa and other Gopas in Mathura. Afterwards he went to his home.”

श्रीसुबोधिनी : एवमागमनं निर्धार्य भगवदाज्ञया गृहे गत इत्याह एवमुक्त इति, भगवता अप्रतिहतसामर्थ्येन एवमाज्ञप्तः, इदानीमेव नेष्टं सिद्धमिति विमनाः, अग्रे कार्यमपि करिष्यतीति इव, स्वयं प्रथमत एव पुरीं प्रविष्टः कंसाय भगवानानीत इति स्वकृतं कर्मावेद्य गृहं ययौ, शीघ्रमेव स्वगृहं गतः ॥१८॥

SRI SUBODHINI: Thus, determining that the Lord will definitely visit his home, Akrura, after getting our Lord's permission, went to his house. He got the permission to go back from our Lord, whom no one can stop at any time (from the exercise of His will and

desires). In this way, Akrura failed to persuade the Lord from visiting his home for now. He got disappointed due to this, and went to the city. He was very unhappy when he went to the city, and he thought that, the Lord will definitely fulfill his desire and prayer for visiting his home, in the future! In the city, he met Kamsa, and told him about his success in bringing the Lord to Mathura, and then he quickly went back to his home.

अथापराहे भगवान् कृष्णः सङ्कर्षणावितः ।

मथुरां प्राविशद् गौपैर्दिदृक्षुः परिवारितः ॥१९॥

VERSE 19 Meaning: "Here, in the afternoon, our Lord Shri Krishna, took Shri Baladeva and the Gopas along with Him, and set out to tour the Mathura city, with a desire to see the city in full."

श्रीसुबोधिनी : एवं पूर्वसम्बन्धिनं निरोधमुक्त्वा वार्तयैव पूर्वमपि निरोधं सम्पाद्य स्वरूपेणापि सम्पादयितुं स्वयं मथुरां दृष्टवानित्याह अथेति, अथ भिन्नप्रक्रमेण मित्रभूतैरेव गोपालैः सहापराहे तृतीये भागे भगवान् आविष्कृतसर्वधर्मा कृष्ण एतदर्थमेवावतीर्णः कंसमारणार्थं यत्नः कर्तव्य इति सङ्कर्षणसमन्वितः, अन्यथा उभयोरवतारो न स्यात्, गोपैः परिवृत इति, एतैः सह एतावत्कालं क्रीडाकृतेति ज्ञापनार्थं शोभार्थं मनसि शङ्काभावार्थं तेभ्यः माहात्म्यप्रदर्शनार्थं च मथुरां स्वनगरीं प्रकर्षणाविशत्, सामीप्ये सप्तमी, पुरद्वारनिकटे गत इत्यर्थः ॥१९॥

SRI SUBODHINI: In this way, after ensuring the "Nirodha" of all his relatives, our Lord also ensured "Nirodha" in the first instance, through His "dialogues" with the people of Mathura. Now the Lord set out to ensure their "Nirodha" through His own Divine form and hence, our Lord entered the Mathura city with a view to "see" the city! The word "Atha" (now) denotes the starting of something different i.e. from here a new topic is being dealt with.

The Lord accompanied by his friends, the Gopas, towards the late afternoon, exhibiting all His Divine

qualities such as opulence (Aishwarya) and valour (Veeryam) etc. and also taking along with Him, Shri Baladeva, for the purpose of the main objective of His incarnation viz. the killing of Kamsa, came into the city, so that He can fulfill His objective. If He did not take now Shri Baladeva (who represented our own Lord's form of Shri Sankarshana) along with Him, then there was no necessity for both of these incarnations. Our Lord had enacted His Divine Leelas and games with the Gopas up to now. He now wanted to show them His valour and courage, His glory and Divine greatness (Mahatmyam) and also for enhancing His own brilliance, our Lord entered His own Mathura city, in the midst of all these Gopas. Our Lord came near to the entrance of the Mathura city.

[LEKH: We have to understand, that our Lord had caused "Nirodha" to "His relatives and others" — the purport of this is that the "relatives" (Sambandhi) of Vasudeva is Akrura. After ensuring his "Nirodha", our Lord ensured the "Nirodha" of the Pandavas and others, which He would ensure later by sending Akrura to them. But by His mind itself, our Lord ensured their "Nirodha" now, at the present moment. This shows our Lord's love and grace for the Pandavas and His other devotees.]

ददर्श तां स्फाटिकतुङ्गगोपुरद्वारां बृहद्धेमकपाटतोरणाम् ।

ताम्रारकोष्ठां परिखादुरासदामुद्यानरज्योपवनोपशोभिताम् ॥२०॥

VERSE 20 Meaning: "Our Lord Shri Krishna saw the city of Mathura. There were very high doors made out of pearls studded in glass; big windows and awnings made out of gold; and also the storage places made out of copper and brass metals. There was a big moat on the four sides of the city and due to this, the enemy forces cannot enter easily to attack this city. At various places, there were beautiful gardens and the entire city was looking beautiful and brilliant in every way."

श्रीसुबोधिनी : ततो भगवान् दृष्टवानित्याह ददर्शेति, भगवद्दृष्टां पुरीं वर्णयति चतुर्भिः, पुरुषार्थचतुष्टयपूर्णा ॥२०॥

SRI SUBODHINI: Our Lord saw the city. Through 4 verses, this "city" is being described. Our Lord saw this city and made it fully satisfied with the fulfillment of all the four main goals of a human life.

स्वरूपतो द्रव्यतश्च वैचित्र्येणाप्यनुत्तमां ।

अलङ्कृतां साम्प्रतं तु भगवद्दर्शनार्थिभिः ॥१॥

KĀRIKA 1 Meaning: "(1) Through it's form (nature). (2) Through it's materials and objects. (3) Through the special wonderful nature also — considered as the best. (4) Being seen by our Lord at the present moment. Our Lord saw this city, which was beautified by those, who really loved the city and had all the desires (to live well)."

श्रीसुबोधिनी : तां मथुरां दृष्ट्यैव सन्तोषं प्रापितवान्, स्फाटिकानि तुङ्गानि गोपुराणि पुरद्वाराणि च यस्यां, द्वाराद्विषु बृहन्ति सुवर्णकपाटानि तोरणानि च यस्यां, ताम्रमयाः आराः कोष्ठानि च प्राकाराः यस्याः, केचित् तु आरशब्देन आरकूटमाहुः, ताम्रमयान्यारकूटमयानि च कोष्ठानि यस्यां, परिखा परितो गर्तः तया कृत्वा दुरासदां, यमुना तु दूर इति परिखाया न बाधः, उद्यानानि पुष्पप्रधानवाटिकाः तै रम्यां, उपवनैश्च फलप्रधानैः उप समीपे शोभितां द्वारप्राकारपरिखाफलपुष्पैः सुशोभिता पञ्चधा नगरी रम्या सालङ्कारा च रूपिता ॥१॥ ॥२०॥

SRI SUBODHINI: Our Lord made the city "fully satisfied and happy" through His "gaze" only! The houses were made through pearl studded glasses and were very big. The doors had golden windows and awnings. The storage places were built with brass and copper. On all it's 4 sides, a very long and deep moat was there, which is very difficult to be crossed over by anyone. The river Yamuna was a little further away and due to this, this moat was found to be very useful. Various types of flowers

were seen in many gardens and parks, all over this city. There were bowers and small "forest" like arrangements filled up with trees bearing luscious fruits. In this way this entire city was looking brilliant and beautiful.

द्वारप्राकारपरिखाफलपुष्पैः सुशोभिता ।

पञ्चधा नगरी रम्या सालङ्कारा च रूपिता ॥२॥

KĀRIKA 2 Meaning: "(1) Doors. (2) Storage places. (3) Moats. (4) Fruits and (5) flowers — all these arrangements made the city look very beautiful in 5 ways.

सौवर्णशृङ्गाटकहर्म्यनिष्कुटैः श्रेणीसभाभिर्भवनैरुपस्कृतम् ।
वैदूर्यवज्रामलनीलविद्रुमैर्मुक्ताहरिर्द्विर्वलभीषु वेदिषु ॥२१॥

VERSE 21 Meaning: "Chowks made of gold; houses, and the lanes of these homes were looking very beautiful; there were shops of goldsmiths, blacksmiths and others, and the row houses made the city look very beautiful. All the awnings, the window panels and the window openings were all studded with precious stones such as diamonds, pearls, sapphire, rubies, emeralds, coral and others and due to this, the entire city was shining brilliantly."

श्रीसुबोधिनी : बाह्यतः शोभामुक्त्वा आन्तरशोभामाह सौवर्णेति, सुवर्णमयाः शृङ्गाटकादयः तैरुपस्कृतमिति, शृङ्गाटकं पुरमध्यचतुर्मागे विश्रामस्थानमीरितम्, हर्म्याणि धनिनां गृहाः, निष्कुटं कुट्टिमाम् भूमिः, एकशिल्पोपजीविनां क्रयविक्रयस्थानं श्रेणिः, सभा नराणामुपवेशस्थानानि, भवनानि सर्वेषामेव गृहाः, सर्व एव सुवर्णमया इति न क्वाप्यशोभा, वैदूर्यादयो मणयः तैरप्युपस्कृतां, वज्रो हीरकं, अमलाः स्फटिकाः, नीलो नीलमणिः, विद्रुमः प्रवालः, मुक्ताश्च हरिन्मणयश्च, एभिर्निर्मिताः पूर्वोक्ता वलभ्यादयश्च, वलभ्यो द्वाराग्रे वक्रदारुनिर्मिताः उपवेशनार्थं, वेदयः उपवेशनोच्चस्थानानि तेषु वैदूर्यादिभिरुपस्कृतमिति सम्बन्धः ॥२१॥

SRI SUBODHINI: After describing the "outside" beauty, through this verse, the beauty of the "inside" is

being described. There were rich houses in the "chowks" of the city. There were palaces of the rich people and the lanes and verandahs were covered with gold. There were shops manned by persons having one occupation only (like goldsmiths). There were places for men to relax and sit on. All the houses of all the people, who lived in Mathura were inlaid with gold and golden fittings. Each house vied with each other in beauty and brilliance. Opals, diamonds, clear crystals, sapphires, pearls, silver, rubies, and other precious stones were studded on the panels of the windows and outside the doors, on the seats and benches etc. with all these, the city was looking very beautiful.

जुष्टेषु जालामुखरन्ध्रकुट्टिमेष्वविष्ट-

पारापतबर्हिनादिताम् ।

संसिक्तरथ्यापणामार्गचत्वरां -

प्रकीर्णमाल्याङ्कुरलाजतण्डुलाम् ॥२२॥

VERSE 22 Meaning: "The peacocks and the pigeons sitting on the awnings, studded with precious gems, were singing the glory and fame of the city, through their own sounds. The main road (the Rajpath), bye lanes, haltagies, and others were well made and laid. The entry points and openings were beautified with garlands, flags, buds and vermilion marks with sacred rice. Such a beautiful city, our Lord saw."

श्रीसुबोधिनी : अग्रेषु तैर्जुष्टेषु योजितेषु जालामुखरन्ध्रकुट्टिमेषु गवाक्षरन्ध्रमध्यभूमिषु आविष्टा ये पारापताः बर्हिणश्च तेषां नादयुक्तां, एवमुपरि सौभाग्यमुक्त्वा मार्गादिसौभाग्यमाह सम्यक् सिक्ता रथ्यादयो यस्यां, रथ्या राजमार्गः, आपणयः पण्यवीथीमार्गाः अन्ये चत्वरण्यङ्गणानि, प्रकीर्णानि सर्वत्र माल्यानि पुष्पाणि अङ्कुराः यवाङ्कुराः लाजाः भ्रष्टधान्यानि तण्डुलाश्च, मङ्गलार्थमेतेषां विकरणं भगवानायास्यतीति ॥२२॥

SRI SUBODHINI: Inside the houses, also there were pearl studded curtains and grills. There were the peacocks and pigeons, who made their own sounds, and our Lord saw all of them. In this way, after describing the beauty of the “upper” portions of this city, the beauty of the roads are being described. The main roads, the markets, the lanes for business/shops and other chowks and places were made neat with sprinkling of water. And, as our Lord was about to go that way, all the places were ornamented with auspicious materials such as flowers, the buds of grains, and harvested grains and rice were strewn around and there were also a variety of flowers showered on the road.

आपूर्णकुम्भैर्दधिचन्दनोक्षितैः प्रसूनदीपा-

वलिभिः सपल्लवैः ।

सवृन्दरम्भाक्रमुकैः सकेतुभिः-

स्वलङ्कृतद्वारगृहां सपट्टिकैः ॥२३॥

VERSE 23 Meaning: “Pots of curd, sandal paste, water, flowers and buds, lamps and garlands of lamps, banana trees with ripened banana in tact on them, and bunches of betel-nut, flags and the doors of houses adorned by small and beautiful buntings and other embellishments — all these materials were seen adorning the city of Mathura and our Lord saw all of these.”

श्रीसुबोधिनी : आ समन्तात् पूर्णकुम्भैः दध्ना चन्दनेन च उक्षितैः, दध्ना सहितैश्चन्दनैः उक्षितैः पूर्णकुम्भैः सहितामिति, प्रसूनानि दीपावलयः आरात्रिकाणि, पल्लवसहिताश्चैते, सवृन्दाः फलसहिताः रम्भाः कदल्यः क्रमुकाश्च पूगपोताः ध्वजसहिताः तैः सुष्ठु अलङ्कृताः द्वाराणि गृहाश्च यस्यां, सपट्टिकाः रम्भादयः, अत्रैव प्रक्रिया, द्वारस्योभयपार्श्वे कुम्भद्वयं तदुपरि दधिपूर्णपात्रं तत्र निकटे दीपाः रम्भा क्रमुकश्च ध्वजः पताकाः च चन्द्रवर्णाश्चन्द्राकारा आदर्शाश्च महोत्सवे सर्वत्र क्रियन्त इति ॥२३॥

SRI SUBODHINI: There were water pots and pots of curd and sandal paste, flowers with buds, garlands of lamps, Aarati thalis, banana trees with fully ripened banana fruits, the bundles of betel nuts, and various types of flags and buntings – all these were beautifying the doors of the houses. Our Lord saw such a beautiful Mathura. The doors were ornamented on it's two sides with two pots and on it was placed, another vessel filled with curds. Nearby, there was the lamp, bananas, betel nuts, flag, buntings, and round mirrors (looking clear like the moon) – each house was decorated in this way, like in a grand festival.

तां सम्प्रविष्टौ वसुदेवनन्दनौ-

वृतौ वयस्यैर्नरदेववर्त्मना ।

द्रष्टुं समीयुस्त्वरिताः पुरस्त्रियो हर्म्याणि-

चैवारुरुहुर्नृपोत्सुकाः ॥२४॥

VERSE 24 Meaning: “Oh!King! seeing this beautiful Mathura city, walking in the midst of the Gopa boys, our Lord (son of Shri Vasudeva) Krishna and Shri Baladeva, came along the Rajpath and entered the city. On receiving this news, all the women of Mathura, with a view to get their “Darsan” and very eager and enthusiastic, got up to the top portions of their own houses.”

श्रीसुबोधिनी : एवं पुरीं वर्णयित्वा तस्यां प्रविष्टावित्याह तां सम्प्रविष्टाविति, सर्वेषां भगवद्दर्शनार्थमेव तथा निर्माणमिति येषां बहिरागत्य दर्शनं सम्भवति ताननुक्त्वा यासां न सम्भवति तासामुद्योगाधिक्यमाह द्रष्टुं समीयुरिति, नगरीं प्रविष्टौ वसुदेवस्य पुत्रौ गोपालैर्वृतौ नरदेववर्त्मना राजमार्गेण संयुक्तौ गच्छन्तौ द्रष्टुं पुरस्त्रियः समीयुः सम्यगाभिमुख्येन समागताः, याः साधारण्यः पुरस्त्रियः दूरस्थाश्च बहिर्निगमनासमर्थाश्चहर्म्याणि उच्चगृहान् आरुरुहुः, चकारात् यत्रैव स्थिताः द्रष्टुं शक्नुवन्ति तमेवारुरुहुरिति, नृपेति

सम्बोधनं राज्ञो गमनेष्वेवं कुर्वन्तीति ज्ञापनार्थं, भगवति तु विशेषः उत्सुका इति ॥२४॥

SRI SUBODHINI: After explaining about the beauty of Mathura city, the entry of our Lord into the city is being explained through this verse. Our Lord desired to give His “Darsan” to everyone and with this view only, the entire city was also arranged and decorated in the same way. Hence, without describing the “male” population, who could have our Lord’s “Darsan” after coming out of their homes, a description of the “ladies” is being done, as they could not come out to have our Lord’s “Darsan”. These ladies were eager to have the “Darsan” of our Lord and Shri Baladeva, when they entered the city.

Those city women, who were of “ordinary status” were staying farther away from the city. Those ladies, who could not come out of their homes, now got up to the balconies and terraces of higher buildings, so that they can have the “Darsan” of the Lord, very well. Usually, when the royal cavalcade used to go on this path, these women adopted this way only to see the king. But now, they were going to have the holy “Darsan” of our Lord, which is much greater than seeing the king. So all of them got up on the balconies/terraces of their houses.

काश्चिद् विपर्यग्धृतवस्त्रभूषणा-

विस्मृत्य चैकं युगलेष्वथापराः ।

कृतैकपत्रश्रवणैकनूपुरा नाङ्क्त्वा-

द्वितीयं त्वपराः स्वलोचनम् ॥२५॥

VERSE 25 Meaning: “Due to the hurry made, some women wore their dresses and ornaments topsy-turvy! Some of them wore only one earring and bangles in one

hand only (i.e. wherever a pair was required to be worn) some ran away putting colleryum only in one of their eyes!"

श्रीसुबोधिनी : तासामौत्सुक्यं वर्णयन् वस्त्राभरणानां विपर्यासमाह काश्चिदिति, भगवति भावो विशेषः, अन्यथा लौकिक्येव भाषा भवति, काश्चित् स्त्रियः विपर्यक् विपरीततया धृतानि वस्त्राणि भूषणानि च याभिः, पादयोराभरणं हस्ते अधोवस्त्राण्युपरि, एवं सर्वत्र, किञ्च, न केवलं विपर्यासः अपि तु युगलेषु एकं विस्मृत्य च एकमेवाभरणं धृत्वा गताः, अथ विपर्यग्धृतेभ्यः अपराः अन्याः, तत्र पूर्वापेक्षयाप्येता उत्तमा इति युगलाभरणेषु हस्तकटकादिषु एकस्यापि धारणं भवति, यत्र पुनः द्वयोरेव धारणं नैकस्य एकधारणं सर्वथा विगीत तादृशमपि कृतवत्य इत्याह कृतैकपत्रश्रवणैकनूपुरा इति, कृतं स्थापितमेकमेव पत्रं ताटङ्गं श्रवणो याभिः एकमेव च नूपुरं श्रवणे पादे वा कृतं याभिः ताश्च ताश्च, अन्याः पुनः द्वितीयं लोचनं न अङ्क्त्वा द्रष्टुं समीयुरिति सम्बन्धः, तुशब्दोन्यार्थः, स्वलोचनमिति अर्थादन्यलोचनमपि, अन्यस्य कज्जलं प्रयच्छन्ती मध्ये तथैव गतेति ॥२५॥

SRI SUBODHINI: Describing, through this verse, the "eagerness" of the ladies of Mathura, the wearing of their dresses and ornaments in a topsy-turvy way also is being described. These ladies had great love and devotion to our Lord. If it was not so, their "reactions" would have been taken to mean only as "worldly" (curiosity to see something new). Thus, many of them forgot "everything" in their eagerness to have the "Darsan" of the Lord, thus showing the intensity of their "love" to our Lord! They just ran to the terraces and balconies, so that they do not miss the "Darsan" of the Lord, and in this process, they wore the bangles on the ankle and the upper clothes on their waist, and everything was done in a topsy-turvy way!

Not only this, even the pairs of earrings, bangles etc.

were worn now as “one” only, and that too at the wrong places. These ladies were greater than the ladies described earlier. In fact, where two of these bangles/earrings are supposed to be worn, from the “auspiciousness” point of view, they were wearing one each only, which is also condemnatory! But they did all this, due to their eagerness to have the “Darsan” of our Lord. Thus, these ladies were seen with colleryam on one eye, bangles on one wrist, anklets on one leg and also anklets on hand and bangles on the ankle!

अश्नन्त्य एकास्तदपास्य सोत्सवा-

अभ्यज्यमाना अकृतोपमज्जनाः।

स्वपन्त्य उत्थाय निशम्य निःस्वनं-

प्रपाययन्त्योर्भमपोह्य मातरः॥ २६॥

VERSE 26 Meaning: “Some of them were having their food, and they just left the food on the plate from their hands, and came running eagerly to see our Lord! Those taking an oil massage or a bath, came away without completing it! Many who were sleeping, got up suddenly, through the noise, and just came up in the same state! Many were feeding their children and these mothers came running, after leaving their children, in a hurry, so that they can get the “Darsan” of our Lord!”

श्रीसुबोधिनी : क्रियासक्त्यभावमाह अश्नन्त्य एका इति, तदशनकर्म, अन्नं वा, अन्यथापि त्यागो भवतीति तद्व्यावृत्त्यर्थमाह सोत्सवा इति, उल्लाससहिताः, अन्याः पुनरभ्यज्यमानाः सर्वाङ्गेदत्ततैलाः शिरसि धृता वा अकृतोपमज्जनाः स्नानमकृत्वैव ययुः, अन्याः पुनः स्वपन्त्यः उत्थाय भगवानागत इति कोलाहलं निशम्य तथैवाविचारितदेहाः समीयुः, अन्याः पुनः मातरः धात्रीव्यतिरिक्ताः साक्षात् स्वप्रसूतानपि बालकान् प्रपाययन्त्यः अर्भं अतीवबालकमपि विसृज्यापोह्य त्वरिता ययुः इति सम्बन्धः ॥२६॥

SRI SUBODHINI: Through this verse, the “detachment” on the part of these ladies of Mathura city, for any of their “usual duties” is being described. Some were having their food and they just gave up their food and came! Although, one can give up eating food, due to some other reason also, but here, they gave up their food, due to their enthusiasm and eagerness to have the “Darsan” of our Lord only. Many of them were applying oil on their bodies, and they all now came without a bath even! Many were asleep and when the noise of our Lord’s coming woke them up, without any thought as to how they were, they came away running! Many feeding mothers, who had no nurses, came away, running quickly after leaving their infant children also!

**मनांसि तासामरविन्दलोचनः प्रगल्भलीलाहसितावलोकनैः ।
जहार मत्तद्विरदेन्द्रविक्रमो दृशां ददत् श्रीरमणात्मनोत्सवम् ॥२७॥**

VERSE 27 Meaning: “Our Lord Shri Krishna, valorous like the intoxicated elephant king, with lotus like eyes, with His free and cavalier beautiful smile and gaze and through His beautiful blue Divine form, which gives bliss and joy to Goddess Laxmi, now gave unlimited bliss to the ladies of Mathura city and enraptured their hearts.”

श्रीसुबोधिनी : एवं सर्वासां भगवद्दर्शनार्थं प्रपञ्चविस्मृतिर्निरूपिता, ततो निष्प्रपञ्चासु स्वासक्त्यर्थं भगवच्चरित्रमाह **मनांसि तासामिति, तासां पूर्वोक्तानां मनश्चेद् भगवदीयं जातं तदा स्वासक्तिः सिद्धैव मनोमूलकत्वात् संसारस्य, मनसो हि वशीकरणं द्वेधा भवति, वस्तुसामर्थ्यात् मन एव वशे भवति यथोत्कृष्टविषये स्वधर्मैश्च मोहकैर्भवति यथा मन्त्रादिभिः, तत्रारविन्दलोचनः कमलनयन इति स्वरूपसौन्दर्यं सर्वतापनाशकत्वेनोपकारित्वं च निरूपितम्, धर्मान् मोहकानाह **प्रगल्भा** या **लीला** तत्सूचकं यद् **हसितं** तत्पूर्वकावलोकनैरिति, अतिकामुकस्य तादृशचेष्टासूचक हास्य भवति**

अवलोकनं च, पुरस्त्रीत्वात् तासां तत्परिज्ञानं तेनैव ता व्यामुग्धा भवन्तीति, **हसितं** मन्त्रात्मकं दृष्टिः पाशात्मिकेति, यस्याः मनः येनैव प्रकारेणायाति तादृशमेव **हसितं** प्रेक्षितं चेति ज्ञापयितुं बहुवचनम् तत्र बाधिकां बुद्धिं दूरीकर्तुमाह **मत्तद्विरदेन्द्रविक्रम** इति, भयं बाधकं लौकिकं तासां वैदिके अधिकाराभावात् विचारे दोषाभावाच्च, तत्रायं यथा **मत्तो द्विरदः** स्वार्थं सर्वानविचार्य लौकिकालौकिकसाधनयुक्तो यथा मत्त गजः, सजातीयानामप्यतिक्रमार्थं **इन्द्रपदं**, तस्यापि सर्वथा कर्तव्यत्वेन धर्मः अत्यधिको भवतीति **विक्रमपदं**, तस्मादस्य एतत्प्रपत्तौ तासां च सर्वथा भयाभावश्च सूचितः, ननु दृष्टिद्वारा हि मनोग्राह्यमन्तः स्थित इन्द्रियान्तरव्यापारस्य तदानीमभावात्, दृष्टिः पुनः चञ्चला अन्यत्र गच्छेद् यदि तदा तद्द्वारा ग्रहणं सर्वथा न सम्भवतीति कथमेकान्ततो ग्रहणमिति चेत् तत्राह **तासां दृशां श्रीमरणात्मना** लक्ष्मीरमणरूपेण उत्सवं दददिति, उत्सवासक्तो हि नान्यत् किञ्चन वेद सर्वस्वापहारेपि, चञ्चलानां मध्ये लक्ष्मीः परमकाष्ठामापन्ना, तां चेद् रमयति अनन्यासक्तां करोति कथमन्यां न कुर्यात्, अतो निष्प्रत्यूहं तासां मनोहरणमुपपद्यते, आत्मपदेन चावश्यकत्वं तत्परत्वे सूचयति ॥२७॥

SRI SUBODHINI: After describing their “forgetting their entire universe” for the sake of getting the “Darsan” of the Lord, with a view to get their minds attached (Aasakthi) in our Lord, as they have now completely forgotten this entire world, through this verse, the beautiful form and the nature of our Lord’s Divine self are being described. Once their “minds” became “belonging to our Lord” i.e. concentrated and loving to our Lord (Bhagawadiya), their “attachment” (Aasakthi) to our Lord is inevitable and natural. Why? The root cause for all activities is the “mind” and there are two ways of controlling this “mind”. (1) Like the “mind” gets concentrated and fixed on a “best and supreme” desirable object, and this happens due to the attractive power and capacity of the object, to which the mind is automatically

attracted to. (2) Through chanting of Manthras, the "mind" gets controlled or through "infatuation" and through its own qualities, the mind gets controlled. In both of these ways, their "minds" got concentrated on our Lord and became "belonging to Him" (Bhagawadiya) and they were blessed with deep loving attachment to our Lord.

Through the words "lotus like eyes" a description of the ethereal beauty of our Lord's Divine form is being done. Our Lord's Divine form also mitigates all the sorrows of one's mind and our Lord confers this "benefit" to all those, who have the "Darsan" of His Divine form. Now a description of His "infatuating" qualities is also being done with His free and carefree Divine Leelas, filled with ineffable laughter. Our Lord was looking at the ladies of Mathura, in such a way, that a most loving paramour looks and winks at the ladies with his pranks! They were all city women and understood all the "worldly" ways. Due to this, they got intensely infatuated. Our Lord's soft smile is like the "chanting" (Manthram) and His "gaze" was like a chain which will bind! Hence each of them got so much infatuated and our Lord was looking at each of these ladies with His "gaze" and "soft smile". To emphasize this, the "plural" gender is used to denote the Lord's actions.

One's "intellect" is always responsible for putting "obstructions" on the mind getting fully loving and attached to our Lord. The Lord wanted to remove this obstacle and for this end, He showed Himself as an "Intoxicated and valorous elephant king". As the ladies are not allowed to do the Vedic actions (Kriyas), and due to the fact that there was absolutely nothing wrong to get infatuated with the "Lord of the universe" Himself, the only obstacle in the way for making their intellect get

attached to Him was their “worldly fear” only. Our Lord wanted to remove this “fear” from their mind, and that is why our Lord has been referred to here, as the “best king elephant”. Like an intoxicated elephant, without any regard for anything, carries out it’s “desires” through any methods (as it is free), and if required defeats all his opponents also, and then indulges himself with the she-elephants, in the same way, our Lord also is valorous like the intoxicated king elephant. The purport of this example is that “THERE IS NO FEAR FOR A DEVOTEE WHO HAS SURRENDERED TO OUR LORD AS THE LORD IS CAPABLE OF PROTECTING THIS DEVO-TEE. Thus the Lord indicated to the ladies, that they need not have any fear at all.

Our Lord was attracting their minds through His “gaze” as during His “Darsan” no other “sense” was functioning in them. How did the Lord achieve this, especially His “gaze” was not fixed on “one” only? Our Shri Mahāprabhuji answering this says, that our Lord was giving and blessing their “eyes and gaze” with the “Darsan” of His own Divine Leelas with Goddess Laxmi. This was like a “festival” (Utsav) for them, and as they got so much attached to this “vision and experience”, they were not aware of anything else than this “festival”, and thus, all of their hearts and minds were “stolen” away by our Lord! Goddess Laxmi is the most “wavering” than anyone else in this world. But our Lord is capable of making this “most-wavering” Goddess Laxmi also getting her mind fully fixed and concentrated on our Lord! Then what is the difficulty for our Lord in getting the other ladies to get their minds concentrated and attached to Him only? In this way, in a very easy way, all their minds were thus “stolen” away or enraptured! Through the words

“SRI RAMANAATMANA” it is indicated, that it was very necessary for their “gaze” to get attached to our Lord, as they were unable to put their “gaze” on any other object or person.

दृष्ट्वा मुहुः श्रुतमनुद्रुतचेत-

सस्तं तत्प्रेक्षणोत्स्मितसुधोक्षणलब्धमानाः ।

आनन्दमूर्तिमुपगुह्य दृशात्मलब्धं-

हृष्यत्वचो जहुरनन्तमरिन्दमाधिम् ॥२८॥

VERSE 28 Meaning: “Oh! King!, who is capable of keeping your enemies under your control! (Arindama)! On hearing the Divine Leelas and stories of our Lord, again and again, the fortune and luck of the ladies of Mathura became manifold! Their “eyes” got fulfilled, through the “Darsan” of our Lord Shri Krishna. Our Lord also was seeing them through His compassionate gaze, made them drink the nectar of His soft smile and in this way, He honoured them appropriately! These ladies in turn, embraced the Divine blissful form of our Lord, which had reached their hearts and due to this, they got freed from the agony of “separation” from the Lord. They now attained the supreme bliss and due to this, they attained horripilation in their bodies.”

श्रीसुबोधिनी : ननु भगवान् क्लिष्टकर्मा तासां मनः कथं गृहीतवानित्याशङ्क्याह दृष्ट्वेति, आत्मानं सकार्यं ताभ्यो दत्त्वा तासां मनो गृहीतवान्, भगवत्स्वरूपग्रहणे तासां प्रकारमाह दृष्ट्वेति, मुहुः पूर्वं वारंवारं श्रुतो यो भगवान् स इदानीं दृष्टः, ततः प्रथमं चक्षुः प्रीतिरुक्ता श्रवणव्यतिरेकेण प्रीतिर्न भवतीति, अन्यथाद्भुतरस एवोत्पद्यते न प्रीतिः, सर्वेभ्योधिकप्रीतिसिद्ध्यर्थं मुहुः श्रवणमपेक्ष्यते, ततस्तासां चित्तासङ्गमाह अनुद्रुतचेतस इति, दर्शनमनुद्रुतं चित्तं यासाम्, अत एव घ्नियमाणमपि स्वभावादिभिर्न स्थितम्, तमिति, हतमनसं तेन चित्तप्रतिबन्धकं मनोपि नास्ति प्रत्युतानुगुणमेवेति, तथाप्युपस्कृताः

महान्तं ग्रहीतुमसमर्था इति पुरस्कारमाह तस्य प्रेक्षणपूर्वकं यदुत्तिमतमूर्ध्वस्मितं सर्वप्रपञ्चात् अधिकरसं तद्विस्मारकं च, सैव सुधामिष्टत्वाय, स्मितं अलौकिकभावाय प्रेक्षणमिति द्वयं मिलितममृततुल्यं भवति, आभासैरप्युपमीयते प्रकृतोपयोगाय, तया यदुक्षणं सेचनं तेन लब्धो मानो याभिः लताप्रायास्ताः अमृतासिक्ताः भगवतोप्यानन्दरूपं फलं फलिष्यन्तीति, ततः सन्माननां प्राप्य आनन्दानुभवे योग्याः सत्यः भावलक्षणं वा मानं प्राप्य तदपनोदनार्थमिव समागतं भगवन्तं स्वतः पुरुषार्थरूपमानन्दरूपा मूर्तिर्यस्येति, उपगुह्य अन्तरात्मना चित्तेन च समालिङ्ग्यान्तः पूर्णानन्दा जाताः, भगवत्प्रविष्टमार्गमाह दूशा आत्मलब्धमिति दृष्टिद्वारा ज्ञानद्वारा च आत्मन्यात्मत्वेन वा लब्धं, ततोन्तः पूर्णानन्दाः बहिरपि तं प्रकटितवत्य इत्याह हृष्यत्वच इति, सर्वाङ्गेषु रोमाञ्चयुक्ताः, ततः पूर्णमनोरथा जाता इत्याह अनन्तमाधिं जहुरिति, भगवानस्माभिर्न प्राप्त इति पूर्वं मनःपीडा स्थिता, प्राप्तेऽपि भगवति यावन् नित्यप्राप्तो भगवान् न ज्ञायते यावद् वा नान्तः प्रविश्य स्थिरो भवति तावद् भूतभविष्यत्कालयोः भगवत्सम्बन्धाभावचिन्ता न गच्छतीति, अधुनान्तः प्रविष्टे भगवति तेनैव पूर्णाः मनःपीडायाः स्थानाभावात् तां जहुः, अन्यथा नित्यमनोरथः क्षणमात्रदृष्टे न सिद्ध्येत्, अरिन्दमेति सम्बोधनं लौकिकालौकिकतुल्यतया स्त्रीपुं प्रसङ्ग इति लौकिकभावेन कामादिर्भवेदिति तन्निवृत्त्यर्थं अरीन् कामादीन् दमयति ॥२८॥

SRI SUBODHINI: Our Lord does all His works/tasks without any difficulty and with the least of His efforts (AKLISHTAKARMA). How did He attract or “steal” away the hearts of these women of Mathura? This is answered through this verse. Our Lord gave up Himself to them, along with His own “action” and took in turn their minds! The ladies of Mathura accepted our Lord’s form into their hearts. This verse explains this process. They had listened to the stories and the Divine Leelas of our Lord, again and again. They now got the “Darsan” of our Lord Himself - in His true Divine form! In this way, in the first instance, the “bliss” of the eyes is spoken.

Without listening to the glory and the Divine Leelas of our Lord, one does not get the bliss and joy thereof. If one were to see, a new thing, which we have never seen before, one gets only "wonder" but never "bliss". In fact to get the highest bliss, especially about our Lord, it is very necessary to listen to His Divine Leelas and stories, again and again.

On seeing our Lord's Divine form (i.e. His Darsan) their minds got rid of the bondage of this "Samsara" (worldly life) and they sought our Lord. Even when their own previous nature tried to stop them, they could not succeed, and they could not be prevented from coming to our Lord. The Lord had "stolen", (taken) away their inner minds and now this "inner mind" went behind Him only! Hence, "this inner minds" (Chittam) could not be stopped by their "minds"! in fact, not only they could not be stopped, the "mind" of these women became their great friends, as the "Inner-minds" had gone away with our Lord!

Without our Lord "accepting" them, no one can "catch" hold of our Lord, who is a "Mahapurusha". Even though the Lord had "stolen" their "minds" and their "inner-minds" had run after our Lord!; Due to this, our Lord's "accepting" them is described by way of our Lord's regard and honor to them. How? Our Lord's Divine nature is explained, in detail by our Shri Mahāprabhuji in the following lines.

- (1) Our Lord is of the highest "bliss" (Rasa), in comparison to any other thing in this entire universe.
- (2) • Our Lord's beauty and bliss have the capacity to make one forget this entire universe.

- (3) His most beautiful face, accompanied by the most blissful soft smile. This is compared to the "nectar" (Amrut).
- (4) To make this "nectar" sweeter, He produces His own laughter.
- (5) To make the "rise" of the "supernatural Bhava" or attitude, He gives His "gaze" to them.
- (6) On the mingling of His "smile" and "gaze", the most sweetest "nectar" is given to the devotees.

Although, as an example only, the word "nectar" has been used, our Lord's "smile" and "gaze" are much greater and valuable than the "nectar" itself. This example is given for the purpose of understanding only.

Our Lord, through His nectarian "gaze", drenched them and "honoured" them through His "looking at them"! He accepted them fully. They were all like creepers, and on being showered with the Divine nectar, they gave the fruits of "bliss" (Aananda). In fact this was the desire of our Lord also. They now got honoured by our Lord and being "accepted" by Him, became "deserving" to enjoy the experience of bliss or Ananda! Alternatively, they got the reward of "Prema" (love) from our Lord, and they began to embrace our Lord, through their inner-minds and the Aatma (Divine self) and became blissful in their "inside" and merged themselves in the sea of this bliss. The purport of this, is that through their "gaze" and their "Jnana" (knowledge), they made the Lord enter into their hearts. They now began to embrace our Lord, in their hearts and became blissful due to this!

But this* "Divine bliss" could not be kept in full, in their "hearts" only. Hence it got exhibited outside too.

Their entire body got now the external effect of the inside bliss viz. horippilation, and all their “desires” were now fulfilled, once and for all. Previously in their mind, there was this sorrow of not having attained our Lord. On their attaining our Lord also, they still had the fear and anxiety of not having our Lord’s relationship in the future. Thus, fear would remain in their hearts only, till they got the conviction, that the Lord had fully entered into their hearts, and He will continue to remain there for eternity i.e. permanently. In other words, this fear and anxiety of not having our Lord, in their hearts will remain only, till the Lord ensures His permanent stay in their hearts. Now that the Lord had entered into them and will, hereafter stay there on a permanent basis – this “Divine blessing” made them “fulfilled” (Paripoorna) and from now onwards, they never had any cause for “sorrow or suffering”. Thus, they got rid of their previous mental anguish of being separated from our Lord! If the Lord had not entered into them, through His “gaze” and also not permanently establish Himself in their hearts, their desires would not have been fulfilled for ever, by the “split second Darsan” of the Lord, which they were blessed with, by our Lord! The “worldly” and the “supernatural” Prema or love of the male and female persons is the same. Hence, with a view to prevent the rise of the worldly love (lust), our Lord has been hailed as “Arindama” – “conqueror of the enemies” viz. the Lord is the conqueror of the enemies such as lust etc.

प्रासादशिखरारूढाः प्रीत्योत्फुल्लदृशोबलाः ।

अभ्यवर्षन् सौमनस्यैः प्रमदा बलकेशवौ ॥२९॥

VERSE 29 Meaning: “These inspired ladies of Mathura, who had got up on the terraces of their palaces

had their lotus like eyes blossomed and they began to shower flowers on our Lord Shri Krishna and Shri Balarama."

श्रीसुबोधिनी : ततः पूर्णमनोरथानां कृत्यमाह प्रासादशिखरारूढा इति, देवानां कृत्यं पुष्पवृष्टिः, एतास्तु देवरूपा जाताः अन्तःपूर्णांमृतत्वात्, बहिरपि देवतुल्यत्वं जातमित्याह प्रासादशिखरेषु समारूढाः विमानेष्विव स्थिताः, अनिमिषत्वसिद्ध्यर्थमाह प्रीत्योत्फुल्लदृश इति, स्नेहेन कृत्वा निर्निमेषाः विकसितनयना एव स्थिताः, अबलाः स्वभावतः सौन्दर्ययुक्ताः, अतः सर्वथा देवतुल्याः सौमनस्यैः पुष्पैरुत्तमैरभ्यवर्षन्, ननु निकटे स्थिताः बहुपुष्पैः वर्षणां अतिक्रमशङ्कया कथं न भीता जाता इति चेत् तत्राह प्रमदा इति, प्रकृष्टो मदः कामात्मको यासु तदा आविर्भूतकामाः विचाररहिता जाता इत्यर्थः किञ्च, पुष्पवृष्ट्या न भगवतः काचित् अनुपपत्तिरिति नामविशेषमाह बलो बलभद्रः बलाधिक्यादेव, केशवस्तु ब्रह्मेशयोः सुखदातेति सर्वदा पुष्पवृष्टिमनुभवति, मत्वर्थीये च वप्रत्यये पुष्पाणां केशेषु स्थापनं सर्वदेति नातिक्रमशङ्का ॥२९॥

SRI SUBODHINI: After fulfillment of their "desires", what ever was done by these ladies is being described in this verse. Usually, it is the celestial gods, who shower flowers from the sky! But, here, these ladies showered flowers on our Lord — as their hearts were filled up with the bliss of our Lord's nectar — as these ladies had become as good as the celestials! As they were standing on the top of their high houses, it looked, as though, they were sitting on the "planes"! Hence, even in their "outside" they looked like the celestials only! Like the "celestials" do not close their "eyelids", these ladies also, through their love for our Lord kept open their eyes. They were naturally very beautiful, and due to this, in every way, they resembled the celestials, and began to shower beautiful and the best of flowers.

Will it be an offence, that they committed as they showered a lot of flowers on our Lord, who was standing nearby only? Answering this, it is said, that they were inspired and their "desires" were getting exhibited and due to this, they had lost their thinking power and never thought that their act of showering so much flower on our Lord, may be construed as an offence! But, of course, no harm came to our Lord, due to this heavy shower of flowers from a short distance of height! To denote this only, their holy names have been specified in this verse. Shri Balabhadra is also called as "Bala" due to the enormous strength He has; and our Lord is called as "Kesava" as He is the conferor of happiness and nectar to both Lord Brahma and Lord Siva. (Ka = Brahma; Isa = Lord Siva; Va = giver of nectar and happiness). Our Lord, who always experiences the shower of flowers on His head i.e. of having such a "hair" (Kesa) which is always full of flowers. The purport of this is, that there was no "discomfort" for our Lord and Shri Baladeva, due to this shower of flowers.

दध्यक्षतैः सोदपात्रैः स्वगन्धैरभ्युपायनैः ।

तावानर्चुः प्रमुदितास्तत्र तत्र द्विजातयः ॥३०॥

VERSE 30 Meaning: "Brahmins and other twice-born people, stood at various places and worshipped very cheerfully our Lord and Shri Baladeva with the offering of curds, consecrated rice, water-vessels, garlands, sandal paste, and other materials."

श्रीसुबोधिनी : एवं स्त्रीणां सन्माननं निरूप्य ब्राह्मणानां सम्बन्धि सन्माननमाह दध्यक्षतैरिति, लोके स्त्रियः अलौकिके द्विजा इति द्वयमेव जगद्रत्नं, तेन भूषितो भगवान् निरूप्यते, देशाचारात् तिलकार्थं दधि अक्षताश्च, तैः प्रथमतः अर्चनं, ततः पादप्रक्षालनाद्यर्थं उदपात्राणि, बहुवचनमनेकधा

जलोपयोग इति नानाविधजलानि निरूपयति, तत उत्तमाः स्त्रजः, ततो गन्धः चन्दनकृतो धूपकृतश्च, ततः अभ्युपायनानि मिष्टान्नादीनि फलादीनि वा, एवं चतुर्विधैः साधनेः तौ रामकृष्णौ आनर्चुः, ततः प्रमुदिता अपि जाताः, द्विजातीनां पर्यवसानेपि क्वचिदेव सुखं भवतीति पश्चात् प्रमोद उक्तः, तत्र तत्रेति, ब्राह्मणानां सम्मर्दो निवारितः क्रमपूजा चोक्ता, द्विजातय इति सर्वे साधारण्येन पूजार्थं प्रवृत्ता इति तेषामपि निरोध उक्तः ॥३०॥

SRI SUBODHINI: After describing the “reception” given by the ladies of the city, through this verse, the reception given by the Brahmins is being described. In the “worldly” and the “supernatural” senses, both the “women” and the “Brahmins” are respectively considered as “Ratna” or “gems” (of the highest value and regard). That is why, the reception and worship done by these two category of persons for our Lord, are being described. (1) As per the traditions of this place, curds and consecrated rice (which were brought for putting the “Tilak”) were brought, and our Lord was worshipped by putting a “Tilak” on His forehead. (2) For washing His holy feet, there were vessels filled with water. Water is used for various tasks in many ways. Hence, “vessels of water” (plural) are the words used here. (3) Very beautiful garlands, sandal paste, “Dhoop” and other fragrant substances were also used. (4) Various types of presents (offerings), sweets, fruits and other eatables — in this way, with four types of materials, these Brahmins worshipped our Lord and Shri Baladeva, and they became supremely satisfied. Usually Brahmins get satisfied only, at the end and only “partially”. That is why, their attaining “happiness” has been mentioned as having occurred, after the worship of the Lord’s was completed! Our Lord was worshipped at various places. In other words, without crowding together, everyone performed our Lord’s wor-

ship, in small groups, with comfort and peace. Here, due to the engagement of these Brahmins in conducting the worship of our Lord, in a common way, their "Nirodha" also has been referred to.

ऊचुः पौरा अहो गोप्यस्तपः किमचरन् महत् ।

या ह्येतावनुपश्यन्ति नरलोकमहोत्सवौ ॥३१॥

VERSE 31 Meaning: "The ladies of the city began to say to each other, "Oh! What great penance have the Gopis of Vraja done in their earlier births, which has now blessed them with the opportunity, during their present human life, of having the "Darsan" of our Lord and His brother at every moment, which is equivalent to a great festival?"

श्रीसुबोधिनी : एवं कायिकं मानसिकं सन्माननमुक्त्वा वाचनिकमाह ऊचुरिति, सर्व एव पुरवासिनः सकृत् भगवन्तं दृष्ट्वा अमितानन्दमनुभूय विचारितवन्तः, ये सर्वदैव भगवन्तं पश्यन्ति तेषां महद्भाग्यं तद्भाग्यं स्मृत्वा आश्चर्याविष्टा आहुः अहो इति, गोप्यस्तपः किमचरन्निति, भगवन्तं द्रष्टुं स्त्रिय एव जानन्तीति तासां प्रशंसा, तपसैव सर्वं सिध्यतीति ज्ञातेस्माभिरपि तत् कर्तव्यमिति, यत्र साधनेपि तत्रत्यानामिच्छा तत्र फलेकिं वक्तव्यमिति भावः, भगवद्दर्शनस्योत्कृष्टत्वायाह नरलोकमहोत्सवाविति, उत्सवः कदाचिदेव भवति महोत्सवस्तु ततोपि दुर्लभः तत्रापि सर्वेषामुत्सवोतिदुर्लभः, एताविति प्रदर्शनेनाद्भुतत्वे प्रमाणमुक्तम् ॥३१॥

SRI SUBODHINI: In this way, after explaining the reception and worship of our Lord, through this verse, the reception and worship of our Lord, done through the words are explained. The people of Mathura, both men and women, after getting this holy "Darsan" of our Lord, attained great bliss and joy. They now began to think, that those who are able to have the "Darsan" of our Lord at all times, are very lucky indeed. Their "fortune" (Bhagya)

is the greatest and the highest! Remembering those very fortunate persons, who get the “Darsan” of the Lord everyday, they got immersed in wonder and astonishment, and began to tell each other, “Oh! What hard penance have the Gopis of Vraja done? It appears that only women are aware of the ways and means of getting and having the “Darsan” of the Lord! “They praised the Gopis in this way”. Only penance can enable one to attain everything. We should also do penance, after understanding the efficacy of the penance. In this way, these city folk got desire and will to do penance and Sadhana. It also indicated, that they were also eager to get/attain the result of their penance and Sadhana.

Getting the “Darsan” of our Lord is the highest “result” or “benefit” - as this “Darsan” is regarded as a great festival, in this world of births and deaths. Festivals do happen sometimes, but “great festivals” happen only at rare times. But this “Darsan” of the Lord is the real “great festival” for everyone, and hence this is extremely “rare”! These city folk told that these two brothers — our Lord Krishna and Shri Balarama were wonderful and their very holy presence was the evidence of their wonderful nature.

रजकं कञ्चिदायान्तं रङ्गकारं गदाग्रजः।

दृष्ट्वायाचत वासांसि धौतान्यत्युत्तमानि च ॥३२॥

VERSE 32 Meaning: “There was a washerman coming on the path, where our Lord was also proceeding. He was Kamsa’s washerman and he used to wash Kamsa’s clothes and also put colour to the clothes. On seeing him, our Lord, who is the elder brother of Gada, asked the washerman to give Him, the best and the cleaned clothes.”

श्रीसुबोधिनी : एवं कायवाङ्मनोभिः सन्माननं निरूप्य ये सन्माननं न कुर्वन्ति ये वा कुर्वन्ति उभयोः फलं दर्शयितुं हीनजातीयानां अतिक्रमे नाशो निरूप्यते रजकमिति सप्तभिः, हीनः भगवन्तं न मन्यत इति ज्ञापयितुमेवं कथा, अन्यथा भगवान् हीनं न कुर्यात्, अन्त्यजेषु मुख्यो रजकः, 'रजकश्चर्मकारश्चे'त्यादिवाक्यात्, अत एव रामावतारे रजकस्याधिक्षेपवाक्यं, अत एव इयं जातिरेव दुष्टा स वा अयं, कञ्चिदिति महान्तं साभरणमुत्तमवस्त्रयुक्तमायान्तं स्वसम्मुखं, रजका द्विविधाः केवलमलशोधकाः रज्जुकाश्च, तत्रायं रज्जुक इत्याह रज्जुकारमिति, ननु भगवान् राजवस्त्राणि किमिति प्रार्थयति तत्राह गदाग्रज इति, गदो रोहिणीपुत्रो द्वितीयः सोम्रे भविता, तस्मादग्रे जातोभगवान् स चोत्पादनीयः, तत् कंसवधाभावे न भवतीति कंसे मारिते तानि वस्त्राणि स्वस्यैव, याचनं तु तं मेलयितुं, यथा पुरवासिनः तथा तद्भृत्या अपि चेत् न मारणीया इति, केचित्तु गदोयं भविष्यतीति मारणार्थं तथोक्तवानित्याहुः कृपादृष्टिस्तस्मिन् पतितेति तदुद्धरणार्थं याचितवान् तदाह दृष्ट्वायाचतेति, ननु विद्यमानेषु वस्त्रेषु किमिति याचितवांस्तत्राह धौतानीति, साम्प्रतमेव प्रक्षालितानि स्वरूपतोप्युत्तमानि, चकारात् नानाविधानि ॥३२॥

SRI SUBODHINI: After describing the reception and worship done through the body, words and mind, and with a view to describe the result of such worship, and with a view to show as to what will happen to those, who do not accept or worship our Lord, beginning with this verse, in 7 verses, it is shown that, if our Lord is insulted by the low-category persons, their destruction is certain. Low category persons do not regard or respect our Lord at all. With a view to explain this, this incident is being described. The low category people, if they worship our Lord, then the Lord will not give them the birth in such low-category families. "Washermen" are the important category of people among the low category people (along

with cobblers). In fact, due to this only, a “washerman” only had uttered insulting words about our Lord, during our Lord’s incarnation as Sri Rama. Hence, this caste, generally is bad. In fact, the washerman, who insulted our Lord Sri Rama was now born as this “washerman”. Our Lord saw this washer-man, with dresses and ornaments, coming on the way. A washer-man usually does two tasks. (1) Washing dirty clothes. (2) Putting colour to clothes. This washerman was the one, who was an expert in “colouring” the clothes.

Why did our Lord request for the clothes of the king from this washerman? Replying to this, it is said, that our Lord is “Gadagraja” (elder brother of Gada). Gada is the name of the second son of mother Rohini, who will take birth later. Our Lord has to create “Gada”, and this will happen only after the destruction of Kamsa and after his destruction only, all these clothes will become His! Our Lord had requested for these clothes from this washerman only to judge, as to whether this ordinary and common servant of Kamsa is worthy of being killed — due to his connection with Kamsa — or not? Many commentators say, that this washerman only will take birth as “Gada” later, and hence it was necessary for the Lord to kill him now, to enable him to take another birth! Hence, the Lord asked him to give some good dresses of Kamsa to Him! In fact our Lord had already decided to shower His grace on this washerman and with a view to redeem him only, our Lord had asked for these clothes.

Our Lord had plenty of dresses with Him. Even then, He asked for these clothes as the clothes with the washerman were newly cleaned and coloured and of many types and varieties!

देह्यावयोः समुचितान्यङ्गः वासांसि चार्हतोः ।

भविष्यति परं श्रेयो दातुस्ते नात्र संशयः ॥३३॥

VERSE 33 Meaning: “Our Lord Shri Krishna told him, “Oh! Noble washerman! Please give us such clothes, which would fit all of us. The clothes which you are carrying are, indeed, very appropriate for us to wear! By giving us the clothes, certainly great many auspicious benefits will be conferred on you! There is no doubt about this!”

श्रीसुबोधिनी : याचनमाह देह्यावयोरिति, गोपालेभ्यः पश्चात् देयमिति सङ्कोचादावयोरेवेत्युक्तम्, समुचितानि मह्यं पीतप्रधानानि बलभद्राय नीलप्रधानानि, अङ्गेति सम्बोधनं तस्मिन् स्नेहसूचकमतिक्रमाभावार्थं च, वासांसि परिधानयोग्यानि, चकारात् यदि तवाभरणानि भवन्ति, गोपालेभ्योपि वा, न ज्ञायत इति चेत् तत्राह अर्हतोरिति, आवां उत्तमवस्त्राण्यर्हन्तौ, दाने किं स्यादत आह भविष्यति परं श्रेय इति, अन्येभ्यो दानापेक्षयापि मह्यं दाने परमधिकमेव श्रेयो भविष्यति परं दातुरेव ते न त्वदाने, अन्यथा भगवद्वाक्यमन्यथा स्यात्, दानपक्षे पश्चात् राजत्वे वृत्तेपि दोषान्तरशङ्कया श्रेयो न भवेदिति शङ्का वारयति नात्र संशय इति ॥३३॥

SRI SUBODHINI: Through this verse, our Lord’s “asking” for the dresses is described. The Lord desired, that all His Gopa friends also should be given these clothes. But, in the beginning, out of bashfulness, the Lord requested for clothes only for Himself and for Shri Balarama. “Please give us the appropriate dresses for us viz. for Me, the Pitambara dress and for Shri Balarama, the Neelambara dress (yellow and blue respectively). “Oh! Noble person!” The Lord had addressed this washerman, with these words, to show His affection for him, and also not to put any pressure on him to give the clothes. “Please give us the appropriate clothes, and if there are other

embellishments/ornaments, please give them to us. Alternately, please give these to the Gopa boys also.”

If the washerman was unable to recognize them, for this sake, our Lord says that, “we both deserve to wear the best of clothes. By giving us the clothes, you will attain great welfare and if you give Me, these clothes, then your benefits will be immense. But this “welfare” will happen only, when you give Me, the clothes. Otherwise, there will not be any benefits for you!” If this meaning is not “read” in the words of our Lord, then our Lord’s speaking to him would have been a “waste”. Our Lord emphasized this to the washerman that, even if it is construed that by giving the clothes of the king, the washer-man will commit a crime against the king, inviting due punishment, nothing untoward will happen to the washerman, as great many benefits will be conferred on him (by the Lord including his protection). Through these words, the Lord desired to remove any doubt which the washer-man might have nurtured.

स याचितो भगवता परिपूर्णेन सर्वतः ।

साक्षेपं रुषितः प्राह भृत्यो राज्ञः सुदुर्मदः ॥३४॥

VERSE 34 Meaning: “He was the washerman who used to clean the clothes of the king Kamsa. In spite of our Lord Krishna, who is self-fulfilled in all His desires at all times and is the Supreme Brahman (Bhagawan), asking for few pieces of clothes, this proud and egoistic servant of the king got very angry and spoke to our Lord in a derisive way. “

श्रीसुबोधिनी : एवं व्यवहारसिद्धत्वात् तदुपकारार्थं याचनेपि कृते दुष्टो नाङ्गीकृतवानित्याह स याचित इति, अविद्यमानत्वात् याचनं व्यावर्तयति भगवानिति, समर्थस्यापि कदाचित् न भवेदिति तदर्थमाह परिपूर्णेन सर्वतः

इति, सर्वदेशेषु सर्वकालेषु च परितः सर्वद्रव्याणि सर्वफलानि सर्वतः पूर्णानि ततश्च तादृशाय वचनेनापि हितं वक्तव्यमिति तत् नोक्तवानित्याह साक्षेपमिति, आक्षेपपूर्वकं रुषितः प्राह, अन्तर्बहिः तस्य दोषौ निरूपितौ, रोष आन्तरः साक्षेपं यथा भवतीति बाह्यः, तस्य तथात्वे हेतुमाह भृत्यो राज्ञ इति, कंसस्य भृत्यः, स्वभावतोपि दुष्ट इत्याह सुदुर्मद इति, सुतरां दुष्टो मदो यस्येति ॥३४॥

SRI SUBODHINI: In this way, with a view to “benefit” this washer-man, from a “worldly” point of view, our Lord requested for few pieces of clothes from this washerman. Even then, this washerman did not accept to give clothes to our Lord. It was not that our Lord did not have any clothes with Him, and due to this, He had requested for these. Our Lord is omnipotent and capable of everything. There is never a time, that He lacks anything or something is missing. No one should get doubt on this. That is why in the verse, the words “Paripoorna” (always full) have been used to describe our Lord. AT ALL TIMES AND AT ALL PLACES OUR LORD HAS EVERYTHIG WITH HIM IN FULL MEASURE. On a mere word from our omnipotent Lord only, this person should have responded positively to the request of our Lord. Instead, not only he did not give a proper reply but, in a derisive way, he got angry and spoke insultingly - thus committing the “inside” error of “anger” and outside error of “insulting” our Lord! He was the servant of the king Kamsa, and by nature was not a good person. He was proud and egoistic and thus he was both in his “inside” and “outside”, very “bad-natured”.

ईदृशान्येव वासांसि नित्यं गिरिवनेचराः ।

परिधत्त, किमुद्धत्ता राजद्रव्याण्यभीप्सथ ॥३५॥

VERSE 35 Meaning: “This bad washerman spoke, “Hey forest brigands!, Who roam around in the forests and mountains! Hey! Shameless boys! Do you all wear such type of clothes only at all times? — that today, you desire to wear the clothes of the king himself?”

श्रीसुबोधिनी : आक्षेपमाह ईदृशान्येवेति, यो हि समीचीनवस्त्राणि परिधत्ते स कदाचिदभावे याचयित्वापि परिधत्ते द्रव्यं दत्त्वा वा, तथा किं भवन्तः ईदृशान्येवात्युज्ज्वलानि नित्यं परिधत्त, तथैवेत्याशङ्कयामाह गिरिवनेचरा इति, गिरौ वने च ये चरन्ति ते विद्यमानवस्त्रा अपि कुचैला एव भवन्ति, नित्य ये गिरिवनेचराः तेषामुत्तमवस्त्रपरिग्रहो व्यर्थ एव, नन्वपरिहितान्यपि औत्सुक्यात् याच्यन्त इति चेत् तत्राह किमुद्धृता इति, औत्सुक्ययाचने न राजकीयानि याच्यन्ते किन्तु साधारणानि, न त्वसाधारणान्यपि याच्यन्ते, का मर्यादेति चेत् तत्राह तर्हि किं भवन्त उद्धृता इति, उदगत वृत्तं मर्यादारूपं येभ्यः, एतादृशोद्धृता किमर्थं क्रियत इति वा, येन राजद्रव्याण्यभीप्सथ, यस्तु मूर्धाभिषिक्तः तन्मात्रोपभोग्यानि मत्प्रक्षालितानि वस्त्राणि; तान्यपि यतोभीप्सथ। ॥३५॥

SRI SUBODHINI: Through this verse, the washerman’s “cruel” words are being described. Those persons, who always wear the best clothes, do wear others’ clothes after requesting them, or after buying them from the market. “In this way are you all wearing daily such type of good and brilliant clothes?” Doubting that the Lord and His friends will not be wearing such brilliant clothes, the washerman himself replied that, “those who roam and live in forests and mountains, do wear clothes, which are dirty, as wearing brilliant and good clothes by them is useless.”

People do get desires to wear the “best” clothes, which they have never worn before. Even then, these people do not ask for wearing the clothes of the king himself! They can always request for “ordinary” clothes,

and should refrain from asking for the clothes of the kings! Now a question may be asked. Where is it written or specified, that none should ask for the clothes of the kings? Answering this, the washerman says that, "You are all forest-dwellers lacking courtesy and manners. How dare you desire for the objects being used by the king? see for yourselves! The clothes washed by me can be worn only by a crowned king! Why do you, then, desire to have these clothes, which are appropriate to be worn only by the king?"

याताशु बालिशा मैवं प्रार्थ्यं यदि जिजीविषा ।

बध्नन्ति घ्नन्ति लुम्पन्ति दृप्तं राजकुलानि वै ॥३६॥

VERSE 36 Meaning: "Oh! Foolish people! If you want to live any further, then quickly run away from here. Persons like you, who are foolish and shameless, are arrested by the servants of the king and also killed, after taking away everything they possess."

श्रीसुबोधिनी : अज्ञात्वा याचितमिति चेत् तत्राह याताश्चित्ति, इतः शीघ्रमेव यात ग्रामान्तरं गच्छत, यतोत्रत्यवृत्तान्तो न ज्ञायते भवद्भिः, हितमाह मैवं प्रार्थ्यमिति, बाधकमाह यदि जिजीविषेति यतः प्रार्थयितारं राजकुलानि मर्यादार्थं युक्ता राजभटाः अल्पापराधे बध्नन्ति, महत्यपराधे गृहस्थासम्पत्ते तमेव घ्नन्ति, अन्यथा लुम्पन्ति सर्वस्वलुण्टनं कुर्वन्ति, तथाकरणे दोषमाह दृप्तमिति, अतो यावत् दृप्ततां न जानन्ति तावदन्यत्र यातेति रोषवाक्यम्, एवं सर्वसाधारणं भगवन्तं ज्ञात्वा बहुवचनेन सर्वान् प्रत्युक्तवान् ॥३६॥

SRI SUBODHINI: If it is told that "we have asked for the clothes from you, because we did not know that these clothes belonged to the king" — to this, the washer-man replied, "Please run away from here very quickly. You are not aware of the state of affairs here! Hence I am telling for your good, that if you all want to

live long, then do not ask for the articles being used by the king. If you do so, then the servants of the king, in charge of law and order, because of this "offence" committed by you, will arrest you. If fact, these type of offences are punished by death and on the "offence" being regarded as "ordinary" they take away all the "possessions" of such "offenders"! You are looking very haughty and before this trait in all of you comes to be known to these servants of the king, all of you run away fast from this place to any where else." All these words were spoken by this washer-man in anger. He thought that our Lord also was like all the other Gopa boys and he reprimanded all of them together.

एवं विकथमानस्य कुपितो देवकीसुतः ।

रजकस्य करग्रेण शिरः कायादपातयत् ॥३७॥

VERSE 37 Meaning: "Our Lord, on hearing this egoistic washerman speaking in the most derisive, challenging and insulting way, with a little anger, gave him one slap that his head got severed from his body!"

श्रीसुबोधिनी : तत्र बलभद्राक्षेपं असहमानः अग्रे कार्यमपि कर्तव्यमिति तं मारितवानित्याह एवमिति, विशेषेण कथमानस्य असम्बद्धभाषिणः भगवन्माहात्म्यमज्ञात्वा स्वोत्कर्षमेव वदतीति, अत एव कुपितः, किञ्च देवकीसुत इति, देवकी तु बद्धा तस्यां कृपया कंसो मारणीय इति तं मारितवान्, अथवा, मातुलेयो न मारणीय इति तं ज्ञापयितुं स्वस्य पौरुषप्राकट्यार्थं रजकं मारितवान्; करग्रेण चपेटेन नखेन वा, केचित् अदृष्टं सुदर्शनं कल्पयन्ति, तस्य मुखस्यैव दोष इति शिरः कायात् दूरीकृतवान् उभयोः सम्बन्धो न युक्त इति, तत्प्रक्षालितानि हि भगवता परिधेयानीति ॥३७॥

SRI SUBODHINI: Unable to bear the insult hurled against Shri Baladeva along with others, and desirous of fulfilling several tasks in the future, our Lord killed him then and there. This washerman, not being aware of the

glory of our Lord, was only showing his importance as the king's servant! He was speaking now so much with pride, and in an insulting way. Our Lord, who is the son of mother Devaki, got a little upset, killed him, as He was eager to kill Kamsa and release His mother Devaki from the bondage of the prison! Kamsa was our Lord's uncle and usually, it is not right to kill one's uncle. Due to this factor only, our Lord wanted to show to Kamsa, about His valour and strength, killed this washerman, with one slap and that too with His nails only! (So that Kamsa will get the message and change for the better). Some commentators say here, that the Lord had killed this washer-man through His Discus (Sudarsana), which was not seen by anyone else. This washer-man had committed the offence, through his mouth and hence his "mouth" was the chief offender. Due to this, our Lord separated his head from his body as his body did not deserve such a bad head!

तस्यानुजीविनः सर्वे वासः कोशान् विसृज्य वै ।

दुद्रुवुः सर्वतो मार्गं वासांति जगृहेच्युतः ॥३८॥

VERSE 38 Meaning: "Then, the companions of this washerman, other washermen, gave up their bundles of clothes, there only and ran away, hither and thither, anxious to protect their own lives and our Lord Achyuta took away all these clothes."

श्रीसुबोधिनी : ततो न्ये अहन्यमाना अपि पलायिता इत्याह तस्यानुजीविन इति, तस्य मुख्यरजकस्य अनुजीविनः सेवकाः सर्व एव रजकाः अतस्ते वासः कोशान् वस्त्रभारान् भण्डाररूपान् विसृज्य वै निश्चयेन पुनः प्राप्तिप्रत्याशां दूरीकृत्य यथायथं दुद्रुवुः सर्वत एव मार्गो यथा भवति तथा, भीतपलायने सर्वत्रैव मार्गो भवतीति, ततो भगवान् अप्रतिहतः स्वयं वासांसि जगृहे, क्षत्रियाणामन्नं धर्मः हतस्य शत्रोः पदार्थाः स्वस्यैवेति, च्युतिराहित्यमत्र कोलाहलादिना भयशङ्काव्यावृत्त्यर्थम् ॥३८॥

SRI SUBODHINI: Our Lord had willed and desired, that He will wear those clothes only which were cleaned by this Dhobi. Hence the Lord killed him. All the remaining washer-men ran away to save their lives! They gave up the bundles of clothes, then and there, and ran away on all the four sides. Then, our Lord Achyuta took away all these clothes, without any hindrance from anyone, as the rule among the warrior class is that the “victorious” appropriate the “possessions and the property” of the “vanquished”. Our Lord Achyuta — who cannot be stopped by anyone — did not get any fear, from all the “confusion” created here.

वसित्वात्मप्रिये वस्त्रे कृष्णः सङ्कर्षणस्तथा ।

शेषाण्यादत्त गोपेभ्यो विसृज्य भुवि कानिचित् ॥३९॥

VERSE 39 Meaning: “Shri Krishna and Shri Balarama, chose the clothes they liked from the clothes left by these washermen. They also distributed the “best” of clothes to the Gopas. They threw the rest of the clothes on the ground and went ahead.”

श्रीसुबोधिनी : अत एव निर्भयव्यवहारमाह वसित्वात्मप्रिये वस्त्रे इति, आत्मप्रिये पीते, सङ्कर्षणोपि तथा, तथा शेषाणि पुनर्वस्त्राणि गोपेभ्य आदत्त भगवान् सङ्कर्षणश्च तेषां स्वतो ग्रहणमनुचितमिति, भारे उपरि यदि अनभिप्रेतं भवेत् तानि भुवि विसृज्य उत्तमान्येव दत्तवान्, प्रायेण बहून्येन गृहीतानि त्यक्तानि_ तु बहूनि, वस्त्रे इति द्विवचनं जात्यभिप्रायमुभयोर्वैजात्येन वस्त्रजातीयाः प्रिया इति न तु वस्त्रद्वयमेव, एतदर्थमेवावतीर्ण इति कृष्णस्योचितं परिधानं, सम्यक् कर्षतीति द्रष्टृदृश्ययोर्मेलक इति सङ्कर्षणस्यापि परिधानमुचितम् ॥३९॥

SRI SUBODHINI: The Divine Leela enacted by our Lord, afterwards, is being described in this verse. Then, our Lord Shri Krishna and Shri Balarama took those

pieces of clothes, which they liked (yellow and blue) and dressed themselves and the rest of the clothes were distributed among the Gopa boys who had come from Vraja with them, as it was not in order for them to take these clothes by themselves! Heavy clothes, which will be “weighty” and burdensome, were left on the ground only, as the Lord distributed only the “best” of clothes to His friends. They also took along with them many pieces of clothes and many were left behind also. Our Lord and Shri Baladeva had chosen yellow and blue dresses respectively. Although, in the verse, the “dual” gender is used for the “clothes” i.e. it gives the impression, that they wore only two clothes/dresses. But this is not so, as it is very appropriate for our Lord, who is the Divine form of eternal bliss (Sadaananda) to wear the “best of all dresses”, as His incarnation has been done, with a view to confer the highest bliss and “Aananda” to the entire universe! As regards our Shri Baladeva, His name being “Sankarshana” viz. “Sam” = very well (perfect). “Karshana” = attracting — thus our Shri Baladeva is the Divine part of our Lord who makes everyone “form and unite” perfectly with those objects, which are very beautiful to be seen. He gives bliss and joy to everyone, who has His “Darsan”, wearing such beautiful clothes and ornaments. Hence Shri Baladeva also wore the very best of beautiful clothes.

ततस्तु वायकः प्रीतस्तयोर्वेषमकल्पयत् ।

विचित्रवर्णैश्चैलेयैराकल्पैरनुरूपतः ॥४०॥

VERSE 40 Meaning: “A little ahead, they met a tailor. On seeing the most wonderful Divine forms of our Lord Shri Krishna and Shri Baladeva, this tailor became very happy. Then he stitched and properly tailored the big and small dresses worn by our Lord and Shri Baladeva.”

श्रीसुबोधिनी : ततो यथाकथञ्चित् बन्धनार्थं प्रवृत्तो ज्ञानतत्त्वावपि मुग्धभावेन वायकपरितोषार्थं, तदा सन्तुष्टो **वायकः** वस्त्रपरिधानकारयिता यः प्रभुभ्योपि सम्यक्परिधानं कारयति स प्रीतः सन् मम कार्यमेतदिति स्वकार्ये प्राप्ते सर्वोपि प्रीतो भवति, तत्राप्युत्कर्षे, **तयोः** रामकृष्णयोः यो **वेष** उचितः स्वयं पूर्वं ध्यातो वा तमकल्पयत्, स्वयं विचार्य नानाविधवस्त्राणि गृहीत्वा कोशेभ्यः भगवतैव वा पूर्वं गृहीतानि, **विचित्रो वर्णो** येषामिति, यस्मिन् भागे यादृशो वर्ण उचितः, **चैलेयैरुत्तमवस्त्रैराकल्पैराभरणरूपैः**, **अनुरूपत** इति यथा श्यामे यथा शुक्ले वेश उचितो भवति, एकत्रैव एकविषयक एव हिताहितसिद्धिरिति ज्ञापयितुं वायकनिरूपणम् ॥४०॥

SRI SUBODHINI: Afterwards, the two brothers, with a view to make a "tailor" happy, wore, innocently, their dresses topsy-turvy! This tailor is used to make the dresses of the kings also, in a beautiful way. He used to dress them very well. He, after seeing our Lord and Shri Baladeva, wearing dresses, which were either long or short, decided to make these dresses alright, as it is usual for such persons to become happy, whenever they get some work. This tailor was remembering the Lord and Shri Baladeva for along time. He now got an opportunity to make all the clothes worn by them in proper order and fashion, by cutting them and stitching them well, as they had brilliant colours and were of good material. Their dresses were now matched with the appropriate colours which looked beautiful. The purport of this is, that He made clothes for our Lord's "blue colour" and Shri Baladeva's "white colour", in those colours which will suit them properly. Now our Lord and Shri Baladeva began to be seen extremely attractive and beautiful, with these newly* stitched clothes, by this devoted and loving "tailor" devotee of our Lord.

नानालक्षणवेषाभ्यां कृष्णरामौ विरेजतुः ।

स्वलङ्कृतौ बालगजौ पर्वणीव सितेतरौ ॥४१॥

VERSE 41 Meaning: "This tailor made the Lord and Shri Baladeva look so very beautiful by dressing up with clothes and ornaments studded with diamonds and many other coloured stones and ornaments. Our Lord and Shri Baladeva wore dresses of many colours, duly matched with each other. They now looked so brilliant, like the black and white boy king elephants, bedecked and decorated during the festivals, with exquisite ochre colors, unguents and other embellishments."

श्रीसुबोधिनी : तत्परिधापनेन भगवतः शोभामाह, अन्यथा तस्मै वरदानं सारूप्यलक्षणमयुक्तं स्यात्, अतस्तत्क्रियया शोभा जातेत्याह नानालक्षणेति, नानालक्षणानि वेशे ययोः कृतौ, तस्य वैयग्र्याभावाय सदानन्दत्वं रतिजनकत्वं चोक्तम्, विशेषेण पूर्वापेक्षयापि रेजतुः, यतः स्वलङ्कृतौ भवतः, अतिमहतः स्वरूपेणोत्कृष्टस्यालङ्कारेण कौतुकमेव भवतीति ज्ञापयितुं दृष्टान्तमाह बालगजौ, अतिसुन्दरौ यथा पर्वणि नवम्यादावुत्सवे अलङ्कृतौ भवतः तथातिचपलाविव अतिसुन्दरौ सर्वैर्दृष्टावित्यर्थः ॥४१॥

SRI SUBODHINI: On being dressed up with clothes made by this tailor, our Lord and Shri Baladeva became very beautiful to look at and have "Darsan"! if this tailor had just made the clothes only and had not done the "Shringar" (dressing up) of our Lord, then our Lord would have considered, giving him the liberation of "union" with Him, as inappropriate. But this tailor had, by cutting and pruning/restitching, had made these clothes look very beautiful. He had also made and stitched several types of "signs" and symbols on these dresses. That this tailor should not get "emotional" or "carried away", with this in view, our Lord's and Shri Baladeva's "Divine forms" have been described here, as of the nature of

blessing all the devotees with “eternal bliss” and “Rati” (love for the Lord) i.e. who confers both eternal bliss and love for Himself! Because of this special “beautification” both of them looked more beautiful, as this “tailor” had made the Lord and His brother look more beautiful. Generally “beauty” gets enhanced through ornamentation and “Sringar”, when the noble persons themselves are, by their very form beautiful and charming! By giving an example this factor is made to understand — like two boy king elephants, one black and another white, being taken in a procession during the festival of Navami or others, are dressed up and ornamented with all embellishments. In the same way, all the people had “Darsan” of the Lord and Shri Baladeva, who were very beautiful and full of pranks.

तस्य प्रसन्नो भगवान् प्रादात् सारूप्यमात्मनः ।

श्रियं च परमां लोके बलैश्वर्यस्मृतीन्द्रियम् ॥४२॥

VERSE 42 Meaning: “Our Lord Shri Krishna, having got pleased, gave the rare boons to this tailor of (1) liberation of “Saarupya” (having the Divine form like the Lord, in His own abode) after death and (2) in this world great wealth, strength, opulence, remembrance power (of the Lord) and undiminished strength of the senses (Indriyas). After this the Lord moved further.”

श्रीसुबोधिनी : तदा सर्वेषामधिकसन्तोषे फलं देयमिति सन्तुष्टो भगवान् फलं दत्तवानित्याह तस्य प्रसन्न इति, मनसि रूपं भावयित्वा रूपं कृतवानिति सारूप्यमेव दत्तवान्, सामर्थ्यार्थं भगवानिति, मुक्तिः प्रसन्ने एव भवतीति प्रसन्न इत्याह, आत्मनः सारूप्यं व्यापिवैकुण्ठवासिनः, एतद्देहावसाने भविष्यतीति तदानीमनभिप्रेतमिति फलान्तरमप्याह लोके परमांश्रियमिति, इह लोके धनादिसम्पत्तिं, श्रीर्बाह्येत्याभ्यन्तरमप्याह बलैश्वर्येति बलं देहस्य ऐश्वर्यं वाचनिकं, आज्ञासामर्थ्यमिति यावत्, स्मृतिर्मानसी भगवदनुसन्धानरूपा

आत्मानुसन्धानरूपा, ऐन्द्रियमपि सर्वेन्द्रियसामर्थ्यं दत्तवान्, एवमन्तश्चतुर्धा
ऐहिकं पारलौकिकं चेति षट्फलानि दत्तानि, धर्म एव तेन सम्पादित इति न
स्वरूपदानम् ॥४२॥

SRI SUBODHINI: Everyone became happy, after their dresses were well-made and stitched by this tailor. Then, the mightily pleased Lord gave several boons to this tailor for His “best” Seva or service rendered to Him and His companions. This tailor had made the dresses for our Lord, after fully taking His holy form in his own mind, with love and Prema. Hence, the Lord rewarded him with the “liberation” of His own Divine form only viz. “Saarupyam” (same form). Our Lord Shri Krishna is the Lord of the universe and the supreme Brahman and hence He had the capacity to give this boon of “Saarupyam”! — which He grants only when He is very happy and pleased. That is why, in this verse, our Lord has been termed as “Prasanna” (very cheerful and pleased).

The liberation of “Saarupyam” (having the same Divine form like the Lord in Shri Vaikuntam) is given, when the human body is taken away i.e. after death. This liberation of “Saarupyam” is not required now, as this tailor was still living, with a human body, on this earth. Hence the Lord gave him 5 boons (as a result of this Seva), which will be beneficial for the tailor, as long as he lives in this world. Thus the Lord gave him limitless and never ending “wealth” in this world which: (1) is the result given by the Lord in the “outside” i.e. outside of him, (2) He gave strength to his body, (3) opulence — the power and strength to command (Ajnashakthi) — this is the virtue and quality of the word, (4) remembrance: constant remembrance of the Divine self within (our Lord) — this is the virtue and quality of the mind. (5) The

capacity and strength of the senses was also given by the Lord. In this way, the “very pleased” Lord gave him both, the liberation of “Saarupyam” for his after-life, and for his living in this world limitless wealth, strength, opulence, remembrance, capacity for his senses — in this way the Lord did not give him the blessing of His own Divine self (union), as the tailor had attained the status of being “Dharmik” only i.e. he did not have unalloyed Bhakthi, although he performed Seva to our Lord, which the Lord had accepted.

ततः सुदाम्नो भवनं मालाकारस्य जग्मतुः ।

तौ दृष्ट्वा स समुत्थाय ननाम शिरसा भुवि ॥४३॥

VERSE 43 Meaning: “Afterwards, our Lord went to the house of the gardener named Sudama. On seeing the visit of our Lord Shri Krishna and Shri Balarama, Sudama got up and prostrated fully on the ground and paid his respects.”

श्रीसुबोधिनी : भक्त्या सह स्वरूपदानार्थमुपाख्यानान्तरमाह ततः सुदाम्न इति, यो हि दाता स पूर्वं यद्देयं तत् दत्त्वैव दुर्लभं प्रयच्छति, अतस्तदनन्तरं उत्तममालाकर्तुः भवनं गतौ, प्रायेण तस्य भवनं न राजमार्गं, अन्यथा प्रासङ्गिकमेव स्यात्, विक्रयस्थाने तु नोत्तमाः पदार्था भवन्तीति भवनमेव जग्मतुः, सुदामपदं रूढं वा भवेदिति विशेषमाह मालाकारस्येति, असाधारण्येन मालाकर्तुः, नन्वक्लिष्टकर्मा भगवान् किमित्यल्पार्थं परगृहं गत इति शङ्काव्युदासाय तस्य भक्त्यादिकं निरूपयति, तौ दृष्ट्वेति साद्वैः षड्भिः षड्गुणोभ्योधिकं देयमिति भक्तिरर्धमिति, स ह्युत्तमां मालां विधाय किं कर्तव्यमिति तिष्ठति, तदैवागतौ रामकृष्णौ दृष्ट्वा स प्रसिद्धः पूर्वमपि भगवद्भक्तः समुत्थाय भुवि शिरसः साष्टाङ्गं ननाम, लौकिक्येषा भाषेति यथा कृतमुक्तवान् निरोधारो भवतीति ज्ञापयितुं वा प्राकृतत्वाभावाय भक्तत्वाभावाय च मध्यभावं निरूपयन् निरूपयति ॥४३॥

SRI SUBODHINI: Another Divine Leela of our Lord is being told, with a view to bring out our Lord's grace of blessing a devotee with His own Divine self (Swaroopā Daanam) along with His Bhakthi or devotion. After giving the "Saarupyam" liberation to the tailor, then with a view to bless another devotee with the highest benefit of His own Divine self, our Lord came to visit the gardener Sudama, who made the "best" of garlands. It appears that his house was not situated on the Rajpath. Hence the Lord had to walk down to this gardener's home, as otherwise the Lord would have met him on the way only, if the latter's house was situated on the Rajpath! In the shops selling garlands, we do not see the best of materials either. Hence our Lord went to his home only!

Sudama made beautiful garlands. His name "Sudaama" denotes his work (Su = very well, Daama = chord or thread). Perhaps his name was not given just only because he was doing this work as a garland-maker. That is why in the verse the word "Maalakara" (Mali = gardener) has been used to denote his job. Our Lord came by Himself to the house of Sudama.

Our Lord always completes His tasks without any difficulty or efforts. Why did He then take the trouble of going over to the home of this gardener, for an ordinary task? Our Shri Mahāprabhuji, removing this doubt, says that it was due to his sincerity and Bhakthi to our Lord, which are explained from the latter half of this verse and 6 more verses. Our Lord will reward this gardener much more than the "6 qualities", and "devotion or Bhakthi" to be rewarded, is considered here as the "half" quality. (Thus 6 ½ in total) This gardener had made very beautiful garlands and was thinking, as to what he should do with

them. At this time, our Lord and Shri Balarama visited his house and the gardener had their most exalted Divine "Darsan". He was a great devotee of our Lord even from the beginning; He now stood up, and he prostrated fully on the ground by putting his head on the ground! This of course is the worldly way of greeting! That is why, Shri Sukadeva has described this Divine Leela in the same way, as this gardener did. Otherwise this act of the gardener is entitled to be blessed by our Lord with "Nirodha" (total and pure devotion to our Lord). Moreover, the gardener was neither "worldly" nor fully "devotional" in nature, as he was considered by our Lord as being in the "middle" of the two. That is why this is being described in this way.

तयोरासनमानीय पाद्यं चाथार्हणादिभिः ।

पूजां सानुगयोश्चक्रे स्वक्ताम्बूलानुलेपनैः ॥४४॥

VERSE 44 Meaning: "He made our Lord and Shri Baladeva sit on very beautiful and comfortable seats. He welcomed and worshipped both of them and all the other Gopas with Paadhya (washing of feet), Arghya (washing of hands), Māla (garlanding), Pan (betel leaves and nuts), Chandan (sandal paste) and others."

श्रीसुबोधिनी : एतावन् महत्युदासीनेपि क्रियत इति विशेषतः पूजामाह तयोरासनमानीयेति, स्वगृहे तादृशं योग्यं प्रायेण नास्तीति यत्रैवोत्तमं तदानीय दत्तवान्, अव्यवहार्यं वा तथा पाद्यं च चकारादन्येष्युपचारास्तथैव कृताः, अर्हणादिभिश्चन्दनादिभिः, पाद्यान्ते उपचारे कृते सान्निध्यात् जातस्नेहः भक्त्युत्तरं कृतवानिति ज्ञापयितुमथशब्दः, अतः सानुगयोस्तयोः पूजां चक्रे इयं पूजा आकस्मिकीति लोकसाधारणीमाह स्वक्ताम्बूलानुलेपनैरिति, आदौ चन्दनानुलेपनं ततस्ताम्बूलं ततो मालेति, तथापि स्वधर्मो मालेति व्युत्क्रमेण निरूपितवान्, भक्तिवशात् वा यदेव यत् सम्पन्नं तदेवाग्रे कृतवानिति ॥४४॥

SRI SUBODHINI: Such type of "honour and respect" are usually given to great and noble persons even by the people, who are ordinary and who have not been able to understand or appreciate the greatness and glory of such Mahatmas! Hence, through this verse, the worship of the Lord, done through very special materials is being described. In the house of this gardener, there were not enough appropriate seats. Hence, in the best place of the house, he made the two brothers take their seats, by bringing new seats from outside. He, then, welcomed and worshipped our Lord's feet through washing it and rendered other services such as garlanding, applying sandal paste and giving Him "pan" (betel) leaves and also worshipped in the same way all others also. After rendering all types of services like washing His holy feet, as he was situated very near to our Lord, he got intense love for our Lord and due to this, he rendered all the services with great sincerity and intense Bhakthi. To emphasize this factor only, in the verse, the word "Atha" (now) is used.

He worshipped our Lord and Shri Balarama along with all others. As this worship was done not in a pre-planned way (i.e. accidentally), this was done using "ordinary" materials like garlands, sandal paste etc. In this way, after applying the sandal paste, the offering of betel leaves was done and this worship was concluded with the garlanding of our Lord and others. Making garlands for the people was his main duty or occupation. Shri Sukadeva has described the "garlanding" as the last act of worship, although worship is not done in this way. This description has been given in this way only, due to the "emotional outburst of devotion", as he used only those materials, which were readily available with him, at that time.

प्राह नः सार्थकं जन्म पावितं च कुलं प्रभो ।

पितृदेवर्षयो मह्यं तुष्टा ह्यागमनेन वाम् ॥४५॥

VERSE 45 Meaning: "The gardener Sudama said, "Oh! Lord! my life has become totally fulfilled through your visit to this home! My family has also become pure, sacred and blessed! The seers and my ancestors have become fully satisfied. I am convinced about this."

श्रीसुबोधिनी : एवं कायिकमुक्त्वा तत्कृतां वाचनिकीं पूजामाह त्रिभिः, प्राहेति, स्वकृतार्थत्वं भगवत्कृतस्य फलत्वाय भगवतो निर्दोषपूर्णगुणत्वं च निरूपयति, आदौ भक्तोद्धारको भगवानिति स्वकृतकृत्यमाह नः सार्थकं जन्मेति, पुरुषार्थपर्यवसायि जन्म सार्थकं, न इति गृहस्थानां सर्वेषामेव, ये वा भगवतैवं कृताः, श्लाघायां वा, यद्यपि जन्मकाल एव तादृशं फलं भविष्यतीति सर्वदैव सार्थकं तथापि फलोन्मुखता अद्येति ज्ञानं वेति, प्रतिदिनं देहाद्युत्पत्तेर्वैत्यद्येत्युक्तं, प्राहेति पाठे तु न सन्देहः, न केवलं मम जन्म किन्तु मत्सम्बन्धिनां सर्वेषामेवेत्याह पावितं च कुलमिति, चकारात् कुलस्थाः सर्वे च, तथात्वे सामर्थ्यं प्रभो इति, सर्वस्यापि स्वकृतस्य जन्मकोटिभिः सम्पादितस्य विनयोगोत्रैवेति वक्तुं पूर्वं स्वाराधितदेवादीनां प्रसादफलमेतदेवेत्याह पितृदेवर्षय इति, युवयोरागमनेन पितृदेवर्षयो मह्यं तुष्टा इति केचित्, वस्तुतस्तु पितृदेवर्षयो मह्यं तुष्टाः, युक्तश्चायमर्थः, युवयोरागमनेनेति फलकीर्तनं, करणता त्वग्रिमफलार्थं, अथवा, नातः परं पित्राद्याराधनं कर्तव्यं यतस्त्वदागमनेनैव ते सन्तुष्टाः, मह्यमिति मदर्थं फलं दातुं मम वा, अनेन त्वय्येव पूजिते सुतरां ते तुष्टा भवन्तीति किं वक्तव्यमित्युक्तम् ॥४५॥

SRI SUBODHINI: In this manner, after describing the worship done through his body, from this verse onwards, in the next three verses, the worship done through the "words" of this "gardener is being explained.

Through this verse, Sudama expresses his own gratitude and the successful completion of our Lord's

Divine Leela especially our Lord's blemish-free nature of being the repository of all the auspicious qualities. Our Lord always redeems His Bhakthas. Due to this, Sudama, in the first instance, speaks of his own "redemption". "My life has got fulfilled and has become meaningful. I have achieved my live's "goals". Sudama has used the plural of "us" (Naha) to praise his own "fortune" of having got the visit and "Darsan" of the Lord to his home, as it is the Lord who has made him a "householder" and this plural word "us" indirectly refers to all of us too, who are householders. It also shows that the Lord was so gracious to visit his home.

At the time of birth of a child only, the various results and benefits which the boy will attain, throughout his life are determined. Thus everyone's "birth" is full of some sort of "Artha" or meaning or benefits. But, the gardener says that "today only, I am facing the fulfillment of my life". The word "Adhya" means "today".

"On your advent, Oh! Lord! not only my life has got fulfilled, but all my relatives have got their lives fulfilled. Our family and it's members also have all become pure and sacred. You are the Lord! and You have the capacity to make everyone sacred and pure! All the "actions" done by me, in crores of births have been useful for today's "Darsan" only — viz. my ancestors, the celestials and the sages, for whom I have been offering worship during my crores of births, have now become pleased with me! Due to your visit to my home Oh! Lord! all the ancestors, the celestial gods and the sages have all become very pleased with me. Your visit is the result of their getting pleased!

"Alternately, now we need not worship the celestial gods and others, as they have all become satisfied on your

visit to my home and they will give the results and benefits to me, due to your visit to my home and being worshipped." The purport of this is that THE ANCESTORS (PITRUS), THE CELESTIALS (DEVAS) AND THE SAGES (RISHIS) BECOME FULLY SATISFIED, WHEN OUR LORD IS WORSHIPPED WITH PURE AND TOTAL DEVOTION.

भवन्तौ किल विश्वस्य जगतः कारणं परम् ।

अवतीर्णाविहांशेन क्षेमाय च भवाय च ॥४६॥

VERSE 46 Meaning: "You, Oh! Lord! is the ultimate cause of this entire universe. You are the Supreme Brahman! You have both taken this incarnation with your "part" (as the Supreme Brahman) only for the welfare and prosperity of this universe."

श्रीसुबोधिनी : महत्यारोपन्यायेन स्तुतिरेवविधा सम्भवतीति तद्व्यावृत्त्यर्थं स्वस्य भगवत्स्वरूपज्ञानमाविष्करोति भवन्ताविति, विश्वस्य सम्बन्धिनौ भवन्तौ किल प्रसिद्धौ, विश्वस्मिन् भवन्तौ प्रसिद्धावित्यर्थः, अनेन जगति यावन्तो महद्भर्मास्ते सर्वे निरूपिताः, कारणत्वं च निरूपयन्नाह जगतः कारणं परमिति, जगत् यत् जायते तस्य मूलकारणं भवानेव, विश्वशब्दो वा सर्वशब्दवत् सामान्यविशेषवाची, उत्पादकत्वेन महत्त्वेन फलत्वेन च उत्पत्त्या चोपपत्त्या च माहात्म्यं निरूपितं न तूत्पत्तिस्थितिलयैः येन न्यूनता स्यात्, सर्वनिधानत्वेनैव वा सर्वप्रकारेण स्तुत्यता निरूपिता, साधारणकारणत्वं कालस्यापि वर्तत इति परमिति, अनन्तमूर्तिभगवानिति द्विवचनं न दोषाय रूपद्वयेन चाविर्भूत इति माहात्म्यं परमुच्यते, तादृशयोरवतारे प्रयोजनमाह अवतीर्णाविहांशेनेति, इह प्रपञ्चे अंशेन क्रियाशक्त्या अवतीर्णौ, ज्ञानांशेनान्य एव सृष्टा इति, पूर्ववदेवदेशेन वा, एकवचनं तु तदेवान्यत्राविष्टमित्येकावताराभिप्रायं, अत एव क्रियाप्रयोजनमाह क्षेमाय च भवाय चेति, स्थितस्य परिपालनार्थं, चकारादक्षेमव्यावृत्त्यर्थं, भवायोद्धवाय आधिक्यार्थं, चकारात् मोक्षाय च, आधिक्यमत्र भक्तिः, अतः कार्यचतुष्टयार्थं भगवदवतार इत्युक्तं, सर्वदुष्टनिराकरणार्थं सतां रक्षणार्थं मोक्षार्थं भक्त्यर्थं च ॥४६॥

SRI SUBODHINI: Usually the "praise" of great and noble persons is done with words of praise as having great many qualities, although they may not have all the qualities! But this "praise" done by the gardener is not like that, as he is exhibiting the knowledge he has about the real Divine nature of our Lord, as he was an ardent devotee of our Lord. "You both are very famous in this universe" by telling like this, the gardener indicated that "all the real qualities, which are usually seen in the noble and great persons are in You. You are the root cause of the universe and it's protector."

The word used "universe" (Viswa) denotes "everything" and the purport is that "You are the general and the root cause for this universe". The Lord is the originator of this universe and this is His glory! He is the giver of all types of results and benefits and He is the only ONE, worthy of being praised, being the originator of this universe and as the root cause for the same! In fact to do His "praise" just for the creation, protection and destruction only will be only a "limited praise" showing one's own ignorance about the real greatness and glory of our Lord!

The "ordinary" cause for this universe is "time" (Kāla) also. Hence the word "Param" (Supreme) is used to denote the most important "root cause" for this universe. Hence, this praise is not of this Divine factor of "time" (which is the ordinary cause). Our Lord has forms, which are limitless. Hence, the "dual" gender is used for our Lord, to denote both Shri Krishna and Shri Baladeva of having become "every form" in this universe. Now the eternal Supreme Brahman has incarnated as these two forms to enable the devotees to have their "Darsan". In fact the glory of our Lord has been

described in a greater way (in the Vedas it is said, that the glory of the Supreme Brahman gets more exhibited and manifested when it takes the incarnations). Describing the purpose of our Lord's incarnations, it is said, that the Lord has now manifested with His "part" (Amsa) of "power of action" (Kriyasakthi) as the power of knowledge (Jnana) — for the purpose of creation is represented by Lord Brahma and others.

Alternately the word "Amsa" (part) would mean the same, which has been dealt with earlier (in 10/1/2 Sri Bhagavatam). The meaning is that, our Lord manifested Himself with His "part" in those places, wherein He had removed the influence and power of Maya! The "singular" tense is used for the word "cause" (Kāranam) that Shri Baladeva is the incarnation of our Lord's "Āvesa" (ingress) power only and our Lord is the only cause for this creation. In reality there is only one "incarnation" and this ONE ONLY IS THE ROOT-CAUSE FOR THE ENTIRE UNIVERSE.

As the Lord has now manifested with His power of "action" (Kriya), His "functions" (actions) are described viz. (1) protection and 'ruling' of this universe, (2) removal of sorrow, (3) ensuring the "best" and the most beneficial results and (4) for conferring the benefit of "liberation". The conferring of the "best" results would mean the Lord's grace of conferring devotion or Bhakthi to his devotees. To achieve all this, the Lord does the following "actions". (1) Total destruction of all types of bad people. (2) Protection of the meek, humble and good persons. (3) Conferring "liberation" (Moksha) and (4) conferring Bhakthi to the deserving devotees. Our Lord takes an incarnation to achieve all these 4 main objectives.

न हि वां विषमा दृष्टिः सुहृदोर्जगदात्मनोः ।

समयोः सर्वभूतेषु भजन्तं भजतोरपि ॥४७॥

VERSE 47 Meaning: “Although, You, Oh! Lord! serve only those who serve You, even then, You have always an “equal vision” (Samadarsi). There is no difference in the outlook of you both, vis-à-vis this universe! — am You are the Divine Aatma and the benefactor of this entire universe! Every being is seen and considered by You as “equal and same”.

श्रीसुबोधिनी : नन्वेवं क्रियमाणे अब्रह्मत्वं स्यात् विषमकरणादित्याशङ्क्य सर्वदोषान् परिहरति न हि वां विषमा दृष्टिरिति, मूलकारण एव हि नैर्घृण्यमपि प्रसिद्धं भवति, अवतीर्णेतु वैषम्यमेव प्रसिद्धमिति तदेव निराक्रियते, वां युवयोर्न विषमा दृष्टिः कश्चित् मारणीयः कश्चित् स्थाप्य इति, तत्र हेतुत्रयं वदति सुहृदोः जगदात्मनोः समयोरिति, युक्त्या प्रमाणेन च पदार्थे निर्णीते प्रातीतिको दोषः, भ्रमप्रतीतिरपि अन्यथा वा व्याख्येयेति न काप्यनुपपत्तिः युक्तश्चायमर्थ इति सर्वत्रैव निर्णयः इति हिशब्दः, न हि कश्चित् पुत्रं मारयन् कञ्चिदभिनन्दन् पिता विषमो भवति, शिक्षार्थमेव तथा करणात्, न हि हस्तेन पादं प्रक्षालयन् शिरश्चाप्रक्षालयन् विषमो भवति क्वचिदेव वा अलङ्घ्यन्, कालमुखे प्रविष्टानां जीवानामुद्धारार्थमागतः कालं वञ्चयित्वा नयन् वञ्चनार्थं सुहृदेव, अन्तर्यामित्वात् सखित्वात् कृपालुत्वाच्च प्रदर्शनार्थं विषममपि कुर्वन् विषमो भवतितदाह सुहृदोरिति, यथैव सौहार्दं सिध्यति तथैव कुरुतः, जगत एवात्मानौ कथमेकस्यैव विषमौ भविष्यतः, अनेन स्वात्मानं यथासुखं करोति इति नैर्घृण्यमपि परिहृतं ज्ञातव्यं, सर्वभूतेषु समत्वं कारणत्वादेव सिद्धम्, भूतपदेन च रोगादिवत् ये निवर्तनीया एव सहजासुराः ते व्यावर्तिता इति केचित्, वस्तुतस्तु जाताभिप्रायं, अन्यथा आत्मैवेति नात्मनः समो भवति, साम्यस्य भेदसहिष्णुत्वात्, नन्वेतच्छिक्षार्थं मारणे गतिरुक्ताः वरदानादेः का गतिरिति चेत् तत्राह भजन्तं भजतोरपि, ‘ये यथा मां प्रपद्यन्त’ इति वाक्यात् कल्पतरुस्वभावत्वाच्च प्रार्थितायैव प्रयच्छतीति सर्वेभ्यः अदानेपि न विषमत्वम् ॥४७॥

SRI SUBODHINI: Will the Lord be accused of “prejudices” as He always protects His devotees and destroys the wicked people? To remove this doubt, our Shri Mahāprabhuji says, in this verse; usually people, out of frustration in life, accuse the “Supreme Brahman”, which is the root-cause of this creation of “partisanship” and also accuse our Lord’s incarnation also of this prejudice. Hence, this accusation of “partisanship” is being removed. In fact, it is not, that the Lord wants to destroy someone or protect another. Our Lord is the “friend” of everyone and also the “Divine self” (Aatma) of the universe. He is the “same” for every being. Keeping in view these “three reasons”, if one were to contemplate on this issue of our Lord’s so-called “partisanship”, then it will become very clear, through evidence, that this “blemish” of “partisanship” has been put on our Lord Shri Krishna, due to prejudice of non-devotees and as an act of “delusion” (Bhrama). It is only “seen” like this! After clearing this doubt, through proper reasoning, it will be seen, that our Lord Shri Krishna does not suffer from this defect or blemish. In fact accusing our Lord of this blemish of “partisanship and favoritism” will be inappropriate and even sinful.

Even a father sometimes, kills his own son or gives punishment. Sometimes, a father sings the “praise” of his son also. We do not consider such parents as cruel or partisan, by merely witnessing their behaviour! In fact, these parents do act in this way only with a view to teach their children and put them on the righteous path! In this way, a person, who washes his own feet through his hands, who does not wash his head or the one who shaves off his hair* from the head — all these persons are not considered or accused of prejudice, favouritism or parti-

sanship! — as all these actions are done only for the welfare of oneself or for being an example to others! In the same way, our Lord also, with a view to redeem those Jivas, who have been under the control of time (Kāla), has taken His incarnation. He protects the “Jivas” by keeping away the power and control of “time” (Kāla). He thus becomes the friend of everyone, as He is the Divine self (Aatma) of everyone, friend and HE IS EXTREMELY COMPASSIONATE. Hence, it may seem, that His actions are “partial” — but in reality His actions are always appropriate and compassionate and never “partial”. HE ALWAYS DOES SUCH ACTIONS ONLY, WHICH MAKES THE JIVA GET MORE LOVE FOR HIM, AS HE IS THE REAL FRIEND OF EVERYONE!

When our Lord is the Divine self (Aatma) of this entire universe, then how can He become “partial” to the one only? HENCE HE ALWAYS DOES THOSE ACTIONS, WHICH WILL LEAD TO THE HAPPINESS AND TRUE WELFARE OF THE AATMA. Hence, we should never think that the Lord can be cruel. That He is “same” to every being is proved by the fact, that He is the root-cause for this entire universe. Many commentators interpret the word “Bhoota” as meaning disease (Roga) or as the evil spirits or demons, which have to be destroyed and with this meaning, in their mind, they say, that our Lord is not the “same” for everyone. The real meaning of this word “Bhoota” is “those who have been originated or created”. Our Lord is “same” to every being, which has been created by Him! That is why it has been stated THAT OUR LORD IS THE AATMA OF EVERY BEING!

Our Lord gives the “punishment” only, with a view to reform and teach. Will it be then, that the Lord may

be partial in conferring “boons” to His devotees? Our Shri Mahāprabhuji says, for the purpose of clarifying this, that our Lord is like the Divine “wish fulfilling tree KALPATARU”. He has ordered that “He who worships Me, I in turn, worship him (i.e. My devotee) in the same way. “(YETA MAM PRAPADHYANTE.Gita).” Due to this reason, whosoever prays for whatsoever object/desire fulfillment, our Lord very graciously blesses the devotee with the same object/wish-fulfillment. Those who do not ask Him for anything, He also does not give. In view of this the Lord cannot be called as “partial” in any way (i.e. it will be as foolish and wrong as to term the “Kalpataru” as “partial”!)

तावाज्ञापयतां भृत्यं किमहं करवाणि वाम् ।

पुंसोत्यनुग्रहो ह्येष भवद्भिर्यत् नियुज्यते ॥४८॥

VERSE 48 Meaning: “I am a servant of your holy feet! Oh! Lord! what Seva or service am I capable of doing for You? Please order me! If ever a human being is lucky to get an order from You, and also gets an opportunity to carry out and obey your order, then he should consider himself as a fortunate and lucky recipient of your grace!”

श्रीसुबोधिनी : एवं स्तुत्वा स्वस्य मानसं निवेदयति तावाज्ञापयतामिति, अयं हि मनसा भगवते सर्वं निवेद्य दासो जातः, स चेत् भगवता दासत्वेन स्वीक्रियते तदा दासः सम्पद्यते तस्य चाभिज्ञापकमाज्ञापनं अतस्तौ स्वामिनौ भृत्यं ज्ञापयतां, ननु वेदे सर्व एव जीवाः भृत्या आज्ञप्ताः तथा भवानपीति चेत् तत्राह किमहं करवाणि वामिति, युवयोरर्थे किं विशेषेण करवाणि, अन्यथा विशेषतो दासभावप्राप्तेः कः पुरुषार्थः स्यात्, ननु पूर्णकामा वा वां नास्मभ्यं किञ्चित् कर्तव्यमिति चेत् तत्राह पुंसोत्यनुग्रह इति, न ह्ययं नियोगः भवदुपकाराय किन्त्वस्मदुपकाराय यथा वरदानं,

वरापेक्षयाप्ययमत्यनुग्रहः, यत् सेवकत्वेन स्वीकृत्य नियुज्यते, युक्तश्चायमर्थः, वरः परिच्छिन्नः अपरिच्छिन्नं च दासत्वमिति, तस्य हि सर्वं कार्यं स्वामिनैव कर्तव्यमिति, भवद्भिरिति बहुवचनम् ससेवकाभिप्रायं, एष इति भक्त्या भगवदाज्ञापनं तस्य पुरःस्फूर्तिकमित्युक्तं, अत एवाग्रे अनुक्तोपि मालां दास्यति, अनेन भगवत्प्रपत्तेः स्वतः सामर्थ्यं द्योतितं यथात्रालौकिकद्रष्टृत्वं, भगवद्भर्मेणैवाज्ञा बोधितेति वाक्यापेक्षाभावात् न किञ्चिदुक्तवन्तौ ॥४८॥

SRI SUBODHINI: After praying and “praising” the Lord, the gardener expresses his own mind’s desire through this verse. This gardener Sudama had offered, through his mind, everything which he has and has become an ideal “servant” (Daasa) of our Lord. But till the Lord Himself accepts him as His own “servant” till then, this gardener will not attain the status as a “servant” of our Lord. This happens only, when the Lord gives an order to his servant to do some work or complete a task! “Hence, Oh! Lord! You, as the Master and Shri Balarama, please give me some “order” to “fulfill” – so prays the gardener!

“The Vedas have given “orders” to every servant. You are also a servant. Hence the “orders” as contained in the Vedas are the “orders” for you also.” If the Lord were to say this, then the gardener replied that, “Oh! Lord! what more can I do for You both, than the “Seva” (service) provided by the Vedas?” Usually if a servant does fulfill a very important and more valuable task, pleasing to the Master, then he is considered as an important and most valuable servant. Conversely, if the servant does not fulfill the “special order” of the Master, then his being the “servant” is indeed considered as useless! – as he does not fit into the role as an important “Sevak” or servant!

to reform and lead. Will it be then that the Lord may

“We both (the brothers) are always in a state of “fulfilled desires” (Poornakaama). There is nothing, we require, to be done by you”. If the Lord were to say, like this, our Shri Mahāprabhuji says, that the gardener would say, “Oh! Lord! this prayer for your “order” is not to do anything helpful to You! On the contrary, your “order” to me is beneficial to me, as equal to the conferment of a “boon” on me. Your “order” to me will make me your servant too! Hence, please accept me as a servant and “order” me, which I would consider as a “boon” to me! In fact this “order” is greater than a “boon” being conferred on me, as usually, a “boon” is always limited in its nature and effects. But accepting me as your “servant” and the Bhava or nature of being and becoming your servant confers limitless and immeasurable benefits and blessings, without any boundary! The “worldly and spiritual” works/tasks of the true “servant” of our Lord is looked after and managed by our Lord only at all times! Hence please give an order to this servant of your’s, as to what should he should do as Seva to both of You?” The word “Yesha” (such as this) indicated the meaning that, due to Sudama’s sincerity and Bhakthi, the grace of our Lord, had got manifested “in reality” in front of him only! That is why, Sudama, will offer the garlands to both of them, even without getting our Lord’s “order”. (This will happen later). It is also indicated here, that like our Lord has the power in Him of being a “supernatural witness” of everyone and everything, in the same way, surrendering to our Lord also is all-capable by itself (i.e. surrender to our Lord (Saranagati) gives benefits by it’s own power, as willed by our Lord! Due to this, although the Lord did not tell anything, this gardener understood our Lord’s and Shri Balarama’s “orders” through his own quality of surrendering to our Lord.

इत्यभिप्रेत्य राजेन्द्र सुदामा प्रीतिमानसः ।

शस्तैः सुगन्धैः कुसुमैर्मालां विरचितां ददौ ॥४९॥

VERSE 49 Meaning: "Oh! King! Sudama, who had a mind, which was fully surrendered to our Lord, prayed like this. As per the desire of both the brothers, he made beautiful garlands with fragrant flowers and offered the same to them."

श्रीसुबोधिनी : स्वयमेव ज्ञात्वा यत् कृतवांस्तदाह इत्यभिप्रेत्येति, राजेन्द्रेति सम्बोधनात् केचन सेवकाः अभिप्रेतार्थमपि जानन्ति इति नाश्चर्यमेतदिति ज्ञापनार्थं, तादृशाः सेवकाः सार्वभौम एव भवन्तीतीन्द्रपदं, पदार्थं निश्चिते प्रीतिमानसो जातः आज्ञा प्राप्तेति, ततः शस्तैः शास्त्रतः स्तुतैः स्वरूपतश्च सुगन्धैः मल्लिकादिभिः कुसुमैर्विरचितामेकामेव मालां ददौ माला विरचिता इति वा पाठः, एकवचने तु भगवति दत्ते भगवानाविष्ट इति तत्रापि बलभद्रेऽपि स्फुरति प्रतिबिम्बवत्, अन्या अपि माला दत्तवान् इति ज्ञातव्यम् ॥४९॥

SRI SUBODHINI: Sudama understood our Lord's desire, by himself and fulfilled the same. This is described through this verse. "Oh! King!" — this addressing indicates, that our Lord's devotees are always aware of the Lord's desires and will! — like a good servant of a loving Master! Hence, Sudama understood the will and desire of our Lord. There is no surprise on this. But such a servant is always seen to be with great emperors! All this is denoted through Shri Sukadeva addressing king Parikshit as "Oh! King of Kings (Indra of all kings)."

On understanding clearly the will and desire of our Lord, Sudama regarded "this" as the "order" from the Lord. Sudama became very happy in his mind. Then he offered a beautiful garland made of "Jasmine" flowers, which is in accordance with the scriptures, as being

appropriate to be offered to the Lord, and which is full of sweet and wholesome fragrance. He offered “one” garland to our Lord or he offered many garlands also (there are two readings). We have to understand, that garlands were offered to all other Gopas also. But as Shri Balarama, is a Divine part of our Lord, in whom the Lord’s power had “ingressed”, we can deduce that the “garland” offered to our Lord, was seen being worn by Shri Balarama also, as the latter is the “reflection” of our Lord only!

ताभिः स्वलङ्कृतौ प्रीतौ रामकृष्णौ सहानुगौ ।

प्रणताय प्रपन्नाय ददतुर्वरदौ वरान् ॥५०॥

VERSE 50 Meaning: “After wearing the garlands by our Lord and Shri Baladeva, along with all other Gopas, they all now looked so very beautiful and cheerful. The “boon giver” brothers, now gave the “boons” of whatever was asked for, by the prostrated and surrendered Sudama.”

श्रीसुबोधिनी : ततो भगवान् वरं दत्तवानिति वक्ष्यन् तत्कृतं शोभातिशयं भगवति आह ताभिः स्वलङ्कृताविति, उत्कृष्टमालाभिः सुष्ठु अलङ्कृतौ ततः प्रीतौ जातौ सदानन्दरमणकर्तारौ फलसाधनरूपौ सर्वसेवकैः सह प्रीतौ निर्विवादौ, प्रणताय नम्राय विनीताय कर्मज्ञानमार्गयोरपि फलदानयोग्याय, प्रपन्नाय शरणागताय भक्तिमार्गेऽपि फलयोग्याय, यतो वरदौ अतो वरान् ददतुः, वरदेश्वरत्वं नाविर्भावितं किन्तु वरदत्वमेव वरान् दास्यावः प्रार्थयेत्युक्तवन्तावित्यर्थः ॥५०॥

SRI SUBODHINI: Thereafter, our Lord gave several “boons” to Sudama. Shri Sukadeva says, that after wearing these garlands, our Lord and others looked so very beautiful. After wearing those beautiful garlands, our Lord looked extremely and bewitchingly beautiful! Then our Lord Shri Krishna, who is of the Divine form of eternal bliss, and the playfully blissful Shri Balarama,

after becoming very happy, and as these two brothers are always interested to bless the devotees with “boons” as per the latter’s desires. Sudama had also surrendered totally and was humble too. In this way, he was deserving to be blessed with the result of following the path of “Jnana” (knowledge — as he has surrendered) and also deserving to be blessed through the path of Bhakthi also. Hence they showered him with various “boons”. These two brothers, who are the best and most noble in blessing the devotees with their “boons”, did this act of giving the “boons” without revealing their true Divine reality of being the Lord of the universe. They just exhibited only the “Bhava” or nature as the “giver of boons” (Varadaani). They also conferred the “boons” on Sudama, without being asked, by this gardener.

सोपि वव्रेचलां भक्तिं तस्मिन्नेवाखिलात्मनि ।

तद्भक्तेषु च सौहार्दं भूतेषु च दयां पराम् ॥५१॥

VERSE 51 Meaning: “Sudama, the gardener also prayed for the following boons: (1) Pure and loving Bhakthi to our Lord, who is the Divine self (Aatma) in everyone. (2) Love for our Lord’s devotees and (3) unstinted compassion to each and every being.”

श्रीसुबोधिनी : अथवा स्वयं वरान् दत्तवन्तावेव सोपि पृथग् याचितवानिति, तदाह सोपि वव्रे इति, भगवता दत्तवरोपि कृतार्थोपि अचलां भक्तिं वव्रे, विषये वैलक्षण्यभावाय तस्मिन्नित्येकवचनं, ज्ञानापरपर्यायरूपा सा भक्तिरिति ज्ञापयितुमाह अखिलात्मनीति, अनेन सर्वत्र विषमा दृष्टिरपि परिहृता, तथापि भक्तेर्वैशिष्ट्यं वक्तुं भेदसहिष्णुत्वाय सर्वोत्तमत्वं स्थापयितुमन्यद्वयमाह तद्भक्तेषु च सौहार्दमिति, चकारात् भगवदीयव्यतिरिक्तेष्वौदासीन्यं भूतेषु दीनेषु सर्वेषु च परामुत्कृष्टां दयां लोकोत्तरां, यया ते कृतार्था एव भवन्ति, चकारात् प्रश्रयादिकमपि स्वोत्कृष्टेषु प्रार्थितं भवति ॥५१॥

SRI SUBODHINI: Even then, through this verse, the prayer for the “boons” made by Sudama is being described. This is done by him, even after our Lord gave him several boons and also having got his life totally fulfilled — this gardener Sudama prayed to our Lord to bless him with stable and permanent Bhakthi to our Lord! This prayer for Bhakthi is another form of “Jnana” or knowledge, as he prayed for Bhakthi to the universal Supreme Atma, which is the imperishable Brahman. Through this prayer made by him, we can safely conclude, that he has removed the sense of “division” in his intellect for the entire creation (i.e. he has now equal vision for each and every being). But with a view to establish the glory and greatness of Bhakthi and with a view to completely remove the sense of “division” in his mind, the gardener asks for two more boons. (1) Loving friendship with the devotees of our Lord, and a sense of non-interference with the non-devotees. (2) Supernatural compassion to all poor people (with a view to make them attain the highest welfare). “Humility” to be shown to those great and noble Bhakthas of our Lord, to whom our Lord has showered His compassion and redeemed them, considering them as “better and greater” than oneself.

[LEKH: This gardener Sudama did not ask for the highest Bhakthi for Sri Purushottama, our Lord Shri Krishna, who is present in everyone as the Divine self. He asked only for devotion to the imperishable Brahman. That is why, our Shri Mahāprabhuji has written that his prayer is for Bhakthi, which is a form of “Jnana” (JNANAAPARA PARYAYAROOPA).]

इति न्तस्मै वरं दत्त्वा श्रियं चान्वयवर्धिनीम् ।

बलमायुर्यशः कान्तिं निर्जगाम सहाग्रजः ॥५२॥

VERSE 52 Meaning: “After giving these boons, our Lord gave him the special boons, which will further his family interests such as wealth, strength, longevity, fame and brilliance. Afterwards, our Lord went ahead along with His brother.”

श्रीसुबोधिनी : प्रार्थितं दत्तवानित्याह इतीती, एवं प्रकारेण प्रार्थितं वर तस्मै दत्त्वा स्वयं पुनः वंशं तद्वृद्धिं तत्र सर्वत्र श्रियः अविच्छेदं श्रियं च दत्तवान्, एतद् बाह्याभ्यन्तरं च दत्तवानित्याह बलमिति, बलं देहसामर्थ्यं, आयुः यशः कीर्तिं कान्तिं सौन्दर्यं चेति, एवं दत्त्वा ततो भक्तगृहात् निर्जगाम, अत्र दाने भगवानेव कर्ता बलभद्रः सहभावमात्रमिति निर्गमने वा प्राधान्येन निर्गत इति सहाग्रज इति बलभद्रसहितः एतदर्थमेवावतीर्णाविति गमनावश्यकत्वं सूचितम् ॥५२॥

इति श्रीभागवतसुबोधिनीयां श्रीमल्लक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे एकचत्वारिंशोऽध्यायविवरणं।

SRI SUBODHINI: Our Lord gave him the “boons” prayed for by him and this is described in this verse. Then the Lord with a view to protect his family and for the furtherance of his family, gave him limitless “wealth”. In this way, after giving him, the boons pertaining to the objects outside his body, now the Lord gave him the boons which is pertaining to the “inside” of his body, long life, fame and beauty — our Lord gave him these boons, and went out of his devotee’s house. Here, all these boons were given by our Lord only. He went away along with Shri Baladeva. Our Lord had taken the incarnation, with a view to remove the sorrow of His devotees, after destroying the wicked Kamsa. Hence it is necessary for Him to proceed further to complete the various objectives of His incarnation.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 41th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीमदाचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-द्वाचत्वारिंशोऽध्यायः॥

CHAPTER 42 – CANTO 10 –

SRI BHĀGAVATAM.

एकोनचत्वारिंशे तु हरेरद्भुतकर्मणः ।

स्वासक्त्यर्थं राजसानां वीर्यं तस्य निरूप्यते ॥१॥

KĀRIKA 1 Meaning: “In this 42nd chapter, there is a description of our Lord Sri Hari’s valour in enacting those wonderful Divine Leelas, which would ensure the loving attachment of the “Rajasa” devotees in our Lord.”

अलौकिकं लौकिकं हि प्रसन्नः कुरुते फलं ।

नान्यस्तत्र फलं दातुं शक्नोतीति धनुःकथा ॥२॥

KĀRIKA 2 Meaning: “Our Lord, becoming pleased, confers both the worldly and the supernatural benefits. In the city of Mathura, which is our Lord’s own, no one else is capable of granting any result or benefits. To indicate this factor, the story of the “sacrifice of the bow” has been explained.”

लौकिकालौकिकत्वेन सामर्थ्यं लक्षणं पुनः ।

निरूप्यते स्वदोषस्य निवृत्तयै स तथापि हि ॥३॥

न निवर्तत इत्युक्त्वा मल्लङ्गकथापरा ।

एतावताक्लिष्टकर्मा हरिरत्र निरूपितः ॥४॥

KĀRIKAS 3 and 4 Meaning: "Our Lord, through His "worldly" and the "supernatural" divine forms, showed His capacity and omnipotency, together with several "signs" of the impending death of Kamsa, so that Kamsa may remove his "sins and blemish". But Kamsa, in spite of all these signs and indications, did not remove his blemish. He continued to nurture enmity towards our Lord. After telling this, there is the description of the story regarding the wrestlers ring, through which, it will be exhibited here, that our Lord does everything without much effort."

प्रमाणानां फलं हेतुत् कार्यं चापि निरूपितं ।

कुब्जाप्यत्र धनूरूपा वायुना तु तथा कृता ॥५॥

KĀRIKA 5 Meaning: "The real purpose of "evidence" (PRAMĀNA) is to extol and explain the glory and greatness of our Lord's supernatural glory (Mahatmyam). Hence, towards the end of the divisions of chapters dealing with "evidence" (Pramānaprakaranam), it is appropriate to describe our Lord's "worldly" and the "supernatural" glory. This is the meaning of the word "He" (yes, indeed). Through this "evidence" Kamsa gets to know about his own death. In this way the "result" and "task" of "evidence" are understood. KUBJA (servant-maid of Kamsa), was also distorted in her body like the "bow", as she had been made to look like this by Vayoo (wind)."

आध्यात्मिको रुद्ररूपः शिष्टौ धनुषि संस्थितौ ।

यत् पालकं तस्य खण्डौ साधनं नाशने मतम् ॥६॥

KĀRIKA 6 Meaning: "Of the three forms of "time" or Kāla, the "spiritual" time is of the form of "Rudra"

and the “celestial” and the “physical” times were residing at that time on the “bow”. Kamsa was counting on this “bow” as his protector, but our Lord had decided, that these two parts of time (residing in this bow) will be the destroying factors of Kamsa.”

कालोपि विपरीतोभूत् दुर्निमित्तैः पतिर्द्विषां ।

बुद्धिर्हि न हिता तस्य प्रतिकूलेखिलं हरौ ॥७॥

KĀRIKA 7 Meaning: “Kāla, the Lord of these demons, showed very bad omens, and in this way became the enemy of Kamsa — as Kamsa’s intellect itself now refused to do anything beneficial to Kamsa. As Kamsa’s behaviour was against the will of our Lord, all of these became “against” Kamsa.”

[LEKH: (1) Although this Divine Leela of breaking the “bow” was enacted by our Lord only, a special mention is made here of our Lord’s Divine quality of “Veerya” (valour) being responsible for this Leela.

(2) The “supernatural” (Aloukik) result was blessed by our Lord on Kubja, when the Lord made her body “straight” once again. He gave “worldly” benefits to the other business people and citizens of Mathura. The word “He” (yes, indeed) is used to denote, that both these benefits are conferred by our Lord only on his getting pleased. In the Mathura city, which is referred to here as our Lord’s “city”, no one is capable of giving any benefit. That is why, the story of breaking of the bow is explained.

(3) Kamsa saw a lot of bad omens, indicating his death; even then, he did not desist from doing sinful actions. Due to this, our Lord had to destroy him. Hence, there is no blemish attached to our Lord, in this killing of Kamsa.

(4) It is the duty and effect of all "evidences" (PRAMĀNA) to show the glory and greatness of our Lord's supernatural and worldly glory and greatness. Hence the "result" (Phalam) has been described at the end of chapters dealing with "evidence". In this way, it is the duty and task of these "evidence" to make the humans become aware of the certainty of "death". Thus, the humans, after understanding the inevitability of death, will take up practicing proper Sadhana and good conduct in life. In this way, he will engage himself in such spiritual practice, which will ensure the release from the bondage of his future births and deaths. With this view only, the Kaushitiki Upanishad has described the characteristics of "death".

(5) Through the force of "Vayoo" (wind), the Kubja had become distorted like the "bow". She was looking very ugly due to this. But in reality, she was a divine "part" of Goddess Laxmi. Hence, in reality, she was extremely beautiful. And only, those parts of her body, which "the wind god" had made ugly, had to be straightened. Our Lord will make her body straight, as this Kubja also deserves to be enjoyed by our Lord, as Goddess Laxmi is.

(6) Kamsa's own "worshipping" deity also now became against him! That is why, the three types of "time" (Kāla) of the demoniac types have been described. The spiritual form of this "time" is Lord Rudra (Siva), who will make everyone "cry" i.e. the "time of death" is spiritual in nature. The bow is of the symbol of the physical time. The outside of the "bow" is symbolic of the "celestial time". Kamsa had regarded all of them as his "protectors", but our Lord made all of them His instruments for Kamsa's death!

(7) Even "time" became against Kamsa! The reason for this is being explained. "Time" was the Lord of the demons. He now became the enemy of Kamsa, in all his three forms. Hence this "time" was showing very bad omens to Kamsa. Due to this, Kamsa became aware of his death. Even then, he continued to do those actions, which are against our Lord. Due to this, his own "intellect" acted against his interests and thus his "intellect" began to act against Kamsa. In this way, everything became "opposing" to Kamsa. **THUS IT CAN BE SEEN THAT EVERYTHING WILL GO AGAINST US IF WE DO ACTIONS AGAINST THE WILL OF OUR LORD.]**

॥श्रीशुक उवाच॥

अथ व्रजन् राजपथेन माधवः-

स्त्रियं गृहीताङ्गविलेपभाजनाम् ।

विलोक्य कुब्जां युवतीं वराननां पप्रच्छ-

यान्तीं प्रहसन् रसप्रदः ॥१॥

VERSE 1 Meaning: "Shri Sukadeva said, "Afterwards, Madhava, our Lord, who confers His own "bliss" (Rasa) on everyone, went ahead on the Rajpath. He saw a lady with a beautiful face, who was youthful, but having a stunted body, distorted at three places. Our Lord Shri Krishna asked her smilingly."

श्रीसुबोधिनी : पूर्वाध्यायान्ते सुदाम्नो भवनात् निर्गत इत्युक्तं, तत्र पुनरन्यस्य गृहे गमनं सम्भवतीति तद्व्यावृत्त्यर्थं भिन्नप्रक्रमेण स्वपूर्वलीलयैव भगवान् प्रचलित इत्याह अथेति, राजमार्गेणैव व्रजन् स्त्रियं ददर्शेति, स्त्रियो हि भगवतः कृपापात्रमिति तत्र भगवतो नात्यन्तं प्रयासः. कालेनैव ताः भगवदीयाः क्रियन्ते 'तत्प्रियार्थं सम्भवन्तु सुरस्त्रिय' इति वाक्यात्, अतः कुब्जा मध्ये मिलित, अलौकिकं तत्समीकरणमिति अलौकिकसामर्थ्यज्ञापनाय चतुष्पथ एव तथा करणं, माधव इति, लक्ष्मीपतित्वात् तदंशभूता सेति

तस्या उद्धारः कर्तव्यः, तस्या नामाप्रसिद्धमिति जात्यादिकमेव निरूपितं, स्त्रियमिति विशिष्टां भोगयोग्यां, गृहीतमङ्गविलेपभाजनं यथा, सा हि स्वगृहे अङ्गविलेपनं सज्जीकृत्य कंसार्थं नयति, भगवति च प्रविष्टे ततो राजधर्मा निवृत्ताः भगवत्येव समागताः, अतएव वस्त्राणि चन्दनं माला राजभोग्याः भगवतैव गृहीता, तां कुब्जां निर्गतपृष्ठभागां युवतीं वयसोत्तमां, दर्शनेप्युत्तमामाह वराननामिति, भोगे परमयोग्या, मुख्ये उत्ताने असामर्थ्यात्, अतोर्धफलां तां मध्ये मार्गं दृष्ट्वा पप्रच्छ यान्तीमेव न तु सा भगवन्तं दृष्ट्वा स्थिरीभूता, भोगाभावनिश्चयात् भक्तिज्ञानादावनधिकारात् दर्शने मनोभवपीडासम्भवात् गच्छन्तीव सा जाता, प्रहसन्निति, तस्याः सर्वमेव विवेकं दूरीकुर्वन् परिभाषणं कृतवान् यथा सा पश्यति, कृपापात्रं भगवान् स्वयमप्याकार्यं स्वस्मिन् प्रवर्तयतीतिज्ञापयितुमाभाषणं कृतवान्, कुब्जेयमपूर्वा गच्छतीति लोकरीत्या प्रहसनं ननु गच्छन्तीं किमित्याकारितवान् तत्राह रसप्रद इति, रसमात्मस्वरूपं कामरसं वा प्रकर्षेण ददातीति ॥१॥

SRI SUBODHINI: In the last chapter we have already described the Lord's starting from Sudama's home. Now the Lord, perhaps, desired not to go to anyone else's home! Hence, our Lord went ahead to see the city, like before and this is described through this verse. He saw one lady on the Rajpath. Our Lord always shows His compassion on women. Hence our Lord was not given the trouble of going to her home, like He had to do with Sudama. As told in Sri Bhagavatam (10/1/23), "Please take births as of women, to make the Lord happy" (TAT PRIYĀRTHAM SAMBHAVANTU SURASTRIYAH), our Lord had made all the women, who also took births, at the time of our Lord's incarnation, as "BHAGAWADIYA" — as belonging to our Lord only! Hence, KUBJA, came on the way of our Lord. Our Lord, has the supernatural capacity to remove her "distortions" in the body and make her "straight" and beautiful again and our Lord exhibiting this power, re-

moved her “distortions” right then and there on the street! Our Lord Madhava (Shri Krishna) is the husband of Goddess Laxmi and this lady KUBJA was a “part” of Goddess Laxmi. Hence the Lord decided to redeem and bless her.

As her name is not known, only her caste has been referred to. She had prepared fragrant sandal paste for Kamsa and while she was carrying this, she met our Lord on the way. No sooner our Lord had entered Mathura city, all the qualities of Kamsa had got out and come and entered into our Lord! Hence, the dresses, sandal paste and garlands, which were intended for the enjoyment of Kamsa, were now accepted by our Lord only! This lady KUBJA, although very beautiful, had a big hump on her back, due to the distortions of her body. She could not even see our Lord properly and get the blessings of our Lord’s “Darsan” fully! It was our Lord, who saw her, on the way, and asked her (as per the next verse). She did not stop after seeing the Lord, as she was not sure, whether the Lord will be interested in her. She was also not entitled to have the “blessings” of “Bhakthi” and “Jnana” (devotion and knowledge). If she had stopped, she would have been affected by the beauty of the “crores of cupids” of our Lord! Hence she did not stop and was going ahead.

Our Lord, in turn, through His wonderful smile, “stole” away KUBJA’s every type of understanding. He gave her the understanding that the Lord, always, calls His devotees, who have secured His compassion, by Himself, to Himself and makes them as “belonging to Him”. He spoke first to her, due to His compassion. On seeing this distorted lady, going along the Rajpath, as per the worldly conduct, the Lord did get a lot of laughter! Why did the Lord call out to this lady, who was going on her way? Our

Shri Mahāprabhuji replying to this says that, this verse contains the word “RASAPRADA” — our Lord is hailed as the “giver of bliss or Rasa”. Our Lord always gives the bliss of His own Divine self and makes everyone happy and blissful. Hence our Lord stopped her and began to ask her.

का त्वं वरोर्वेतदुहानुलेपनं कस्याङ्गनेवा कथयस्व साधु नः ।
देह्यावयोरङ्गविलेपमुत्तम श्रेयस्ततस्तेन चिरात् भविष्यति ॥२॥

VERSE 2 Meaning: “Oh! Beautiful lady! Who are you? To whom are you carrying this sandal paste and other fragrances? If you think it appropriate, please let me know. It is My desire that you give this delectable pastes to both of us! By doing like this, very quickly you will attain auspicious blessedness.”

श्रीसुबोधिनी : प्रश्नमाह का त्वमिति, वरोर्विति सम्बोधनं भोगयोग्यतां सूचयति, उह अपि च एतदनुलेपनं कस्य त्वं वा कस्येति, अङ्गनेति पुनः प्रीत्या सम्बोधनं तव विशेषप्रतीत्या भोगयोग्यतां सम्पादयिष्यामीति ज्ञापनार्थं, वेत्यनादरे, नास्माकं सम्बन्धिपरिज्ञाने किञ्चित् प्रयोजनमिति साधु यथा भवति तथा नोस्मभ्यं कथयस्व, किञ्च, आवयोरेतदनुलेपनं उत्तमं प्रतीयत इति देहि, अङ्गविलेपने दत्ते अङ्गमेव दास्यामीति भगवदभिप्रायः, तदेवाह श्रेय इति, ततस्ते अचिरादेव श्रेयो भविष्यति, यद्यपि दानफलं देशादीनां प्रशस्तत्वाभावात् शीघ्रं न भविष्यति तथापि दर्शनमपि दाने शीघ्रं सफलं भविष्यतीति तथोक्तिः ॥२॥

SRI SUBODHINI: The Lord through addressing her in the above way showed, that He appreciated her beauty (up to now, no one had told her like this) and she was deserving the conferment of the divine bliss of our Lord. To whom do you belong to? For whom are you taking these pastes? By addressing her as “Oh! Beautiful lady!”, our Lord conveyed to her, that He will make her deserv-

ing of His grace, as He has "special" love and compassion for her! The Lord was also not interested to know as to whom she belonged or for whom she was carrying the paste. (As He had decided to bless her in spite of anything else). Hence the Lord told her, "Please tell me exactly, as you think appropriate".

"These sandal and other body pastes look very delectable and fragrant. Please give these to us." From this, we can understand that our Lord had decided that, "On your giving Me, the sandal paste for My body, I will give your "body" and make it alright!" This is what is conveyed through the last part of this verse. "By doing this you will be blessed with great auspicious welfare". But as the place and time were not appropriate now for the conferment of the divine bliss on her, by the Lord, the lady KUBJA will not get the "result" of her giving away the sandal and other pastes to our Lord, then and there i.e. at that time (as others were blessed by our Lord up to now). "You will of course get the result of my "Darsan", when you give Me this sandal paste". This is the purport.

दास्यस्म्यहं सुन्दरवर्य सम्मता त्रिवक्रनामा ह्यनुलेपकर्मणि ।
मद्भावितं भोजपतेरतिप्रियं विना युवां कोन्यतमस्तदर्हति ॥३॥

VERSE 3 Meaning: "The KUBJA said, "Oh! Lord! who is so very beautiful! I am distorted at three places, in my body, called as KUBJA or TRIVAKRA (stunted in three places). I am a servant maid of the king Kamsa. My task is to apply on his body, this sandal and other fragrant pastes. I am very efficient in my work. Hence the king is always pleased with the sandal and other bodily pastes prepared by me. But Oh! Lord! You are Shri Purushottama Himself! who else deserves, except You, this fragrant sandal and other body pastes?"

श्रीसुबोधिनी : सा तु सैरन्ध्री अन्तःपुरदासिका बहिस्तिष्ठति अभर्तृका च, सा स्वस्वरूपं निरूपयति दास्यस्मीति, स्वभावतो जात्यैव दासी, सुन्दरवर्येति सम्बोधनात् त्वं चेत् कृपां करिष्यसि तवैव भविष्यामीति, राजदास्योपि वेश्याप्रायाः गुप्ताः, परं अनुलेपकर्मणि चतुःसमनिर्माणे सम्मता सर्वेषामेव, अस्मिन्नर्थे अनुलेपभोक्ता राजा प्रमाणमिति तस्यापि सम्मतिमाह मद्भावितमिति; मया भावितं भागशो निर्मितमङ्गविलेपनं भोजपतेः कंसस्यातिप्रियं, अतः वां भवन्तौ विना अन्यतमः को वा अर्हति, भोजपतेः प्रियमेव, न तु भोजपतिरर्हति ॥३॥

SRI SUBODHINI: This KUBJA was a servant in the harem of Kamsa, but staying outside, without a husband. "I am by my birth and nature a servant (Daasi)". "Oh! Lord! who is the best among the most handsome persons!" — This sort of addressing our Lord denotes that she desired to say "Oh! Lord! if you would shower your grace, I will then become fully "belonging" to You!" Usually, the servants of the king's household double-up also as prostitutes, due to the circumstances of their "lives". I am only a servant. But I am known as an efficient expert in making a most beautiful body lotion (application) by mixing 4 fragrant substances, in equal proportions, of Saffron, Kasturi, Agar and Tugar with sandal paste. I have made everyone pleased with this unique preparation. The "pleasure" of the king Kamsa is the evidence and proof for my efficiency! "She is quoting the example and acceptance by the king Kamsa, together with his pleasure to emphasize the "goodness" of the "body lotion" being prepared by her. "Are there anyone else deserving of this body application than You two? The king of the Bhoja clan, Kamsa is extremely fond of this body lotion but, really, he does not "deserve" this at all."

रूपपेशलमाधुर्यहसितालापवीक्षितैः ।

धर्षितात्मा ददौ सान्द्रमुभयोरनुलेपनम् ॥४॥

VERSE 4 Meaning: “Shri Sukadeva said, “Oh! King! This KUBJA became fully “infatuated” through the divine forms of our Lord Shri Krishna and Shri Baladeva, their youthful and beautiful selves, sweetness, enchanting demeanour, their conversation made with soft smiles and their enrapturing personality! Hence, she offered this thick sandal paste and the body lotion to our Lord and Shri Balarama.”

श्रीसुबोधिनी : यद्यपि राजकीयं तत् ततो जीवति राज्ञि अर्हंतु वा मा वा, तथापि नान्यस्मै दातुमुचितं, तथापि कामेन भगवद्दशा भूत्वा दत्तवतीत्याह रूपेति, रूपं भगवतो नीलमेघश्यामं, तस्य पेशलं कोमलता, अङ्गानां भोगयोग्यता, माधुर्यं तस्यैव कोमलताया अयमधिको गुणः, माधुर्ययुक्तं वा हसितं, हसितपूर्वकमालापश्च वीक्षितानि च, रूपं हसितं भाषितं वीक्षणमिति देहेन्द्रियान्तःकरणात्मनां वशीकरणसाधनान्येतानीति, तैर्धर्षितात्मा स्वरूपात् च्यावितदेहेन्द्रियादिरूपा सान्द्रं गाढं अन्तः स्थितमुभयोरनुलेपनं ददौ, उभयत्रापि मनःप्रीतिरिति भगवतापि तथैव याचितमिति ॥४॥

SRI SUBODHINI: This sandal paste was intended for the king. Whether the king was deserving to use this or not, certainly this sandal paste was the king's exclusive privilege only, as no one else was entitled to receive or use it. But this KUBJA, got so much attached to our Lord, due to her own desire to please Him. Hence she offered this sandal paste, with great love, to our Lord.

Our Lord's “form” was having the “dark blue” color of the clouds, His body was tender and beautiful, fit for enchanting enjoyment, His sweetness coupled with enrapturing soft smile, conversation interspaced with laughter and His entire attractive personality were capable of

attracting the body, the senses, the inner-mind and the Aatma of everyone. This KUBJA was now under the full control of our Lord, in her body and senses. Hence she, with great love, offered the entire quantity of sandal paste to our Lord and Shri Balarama and applied the same on their bodies! As the Lord and this lady were very happy, our Lord accepted this service, as He had desired the application of this thick and fragrant sandal paste, on His body!

ततस्तावङ्गरागेण स्ववर्णैतरशोभिना ।

सम्प्राप्तपरभागेन शुशुभातेनुरञ्जितौ ॥५॥

VERSE 5 Meaning: “She applied “blue tinged” body lotion on the “white” body of Shri Balarama and “yellow tinged” body lotion on our “blue hued” Lord Shri Krishna, on the upper parts of their bodies, through which, both the brothers were looking extremely beautiful.”

श्रीसुबोधिनी : ततो भगवत्स्त्रिविधोप्यलङ्कारो जात इत्याह ततस्ताविति, स्ववर्णात् शुक्लनीलात् इतरो यः पीतो वर्णः तेन शोभिना शोभायुक्तेन अङ्गरागेण तावुभावपि शुशुभाते, स्वरूपतः शोभाकर्तृत्वं वारयति सम्प्राप्तपरभागेनेति, सम्यक् प्राप्त परो नाभेरूर्ध्वभागो येनाङ्गरागेण, नाभेरूर्ध्वं सर्वत्रैव कण्ठपर्यन्तव्याप्तमनुलेपनम्, यथा वस्त्राणां मालादीनां वा शोभा नापगता भवति तथा प्राप्तिः सम्यक् प्राप्तिः, ननु वस्त्रादिघर्षणेन स्वतो वा तदपगमे कथं शोभा प्रतिष्ठिता स्यादत आह अनुरञ्जिताविति, माञ्जिष्ठादिना वस्त्रमिव तेन रागयुक्तौ जातौ प्रीतौ वा ॥५॥

SRI SUBODHINI: In this way, our Lord got “embellished” through exquisite dresses, garlands and sandal paste! Our Lord Shri Krishna and Shri Balarama’s “blue” and “white” bodies were applied with “yellow” and “blue” body lotions respectively by this KUBJA. Due to

this, both of them were looking very beautiful. This unguent was applied to the upper parts of their bodies. But in reality this “paste” was not enhancing the “beauty and brilliance” of our Lord — as the Lord, is Himself, the basis and cause for all “beauty and brilliance”. The KUBJA had applied this paste on our Lord’s body, from the “navel” and up to the neck. She took care to apply this paste in such a way, that our Lord’s dress and the beauty of the garlands were not affected.

How can this sandal paste remain to be there as it was being swiped constantly by our Lord’s dress, garlands etc.? This doubt is removed through the words used in this verse “they were very pleased” (ANURANJITAU). The purport of this is that, like the clothes are coloured through various colouring substances, in the same way, through this application of the sandal paste, both the brothers became very loving and pleased.

प्रसन्नो भगवान् कुब्जां त्रिवक्रां रुचिराननां ।

ऋज्वीं कर्तुं मनश्चक्रे दर्शयन् दर्शने फलम् ॥६॥

VERSE 6 Meaning: “Then the Lord, with a view to exhibit the result of His Holy “Darsan” desired to make this KUBJA attain a “straight” body, as she was very beautiful in her face, but distorted at the neck, chest and the hips.”

श्रीसुबोधिनी : ततो भगवान् वाक्यं कृतमिति किञ्चित् फलं तदानीमेवाग्रिमफलसाधकं कर्तुमारब्धवानित्याह प्रसन्न इति, तस्याः कृतं शोभातिशयं ज्ञात्वा प्रसन्नो जातः, भगवांश्च सर्वफलदानसमर्थः तथाप्यादौ दोषो दूरीकर्तव्य इति दोषमेव दूरीकृतवान्, तदर्थमाह कुब्जामिति, न केवलं कुब्जत्वमात्रं किन्तु त्रिवक्रां ग्रीवा पादौ मध्यमिति, मुखे वक्रतामाशङ्क्य तद्व्यावृत्त्यर्थमाह रुचिरमाननं यस्याः, ऋज्वीं कुब्जतां वक्रत्वं च

दूरीकरिष्यामीति मनश्चक्रे, ब्रह्मसृष्टौ सा तथा भूतैवेति मूलेच्छाया अभावात् नूतनं मनः कर्तव्यं, राजसा ह्यतिकठिना इति तेषामर्थे नूतनमपि करोतीति ज्ञापयति, नन्वेतदङ्गरागदानफलं, तथा सति शास्त्रविरुद्धमित्याशङ्क्याह दर्शने फलं दर्शयन्निति, दर्शनस्यापि नैतत् फलं किन्तु दर्शनैकदेशस्येति सप्तम्या निरूपितम् ॥६॥

SRI SUBODHINI: On receiving the approval of our Lord, Kubja applied the sandal paste on His body. Then the Lord, at this very moment, initiated the process of blessing her, with the result of her worship, which will unfold in the future. This is being explained through this verse. Our Lord became very pleased with her "Seva" and although He was capable of conferring all the "Phalam" (results) of her Seva, then and there, He decided to, at first, remove the "blemish" in her body. Hence He made her straight, removing the "distortions" in her body. By this action, He decided to destroy all her "blemish" (Dosha). She had many distortions in her body such as the legs, chest and the neck. Her face was very beautiful, although, due to the neck, was looking distorted. Our Lord, who was now very pleased with her, decided to remove all the distortions in her body and make her "straight".

But Lord Brahma had created her body with three distortions. Hence the Lord had to decide to make her body straight afresh. From this we can understand, that the devotees of our Lord, who are "Rajasik" by nature, are hard and difficult indeed to be corrected by our Lord and our Lord has to respond to these "devotees" in new ways and actions!

Our Lord removed the distortions of the body of Kubja, as a "result" of her doing the "Seva" to our Lord, by applying the sandal paste, on His holy body. Is this

action of our Lord against the rules of the scriptures? Our Shri Mahāprabhuji, replying to this doubt, says that this "result" was due to Kubja's "Darsan" of the Lord, and this happens always, when a devotee gets the "Darsan" of the Lord! Such is the glory of our Lord's "Darsan"!

पदभ्यामाक्रम्य प्रपदे द्व्यङ्गुल्युत्तानपाणिना ।

प्रगृह्य चुबुकेध्यात्ममुदनीनमदच्युतः ॥७॥

VERSE 7 Meaning: "Our Lord, through His two feet, pressed the front portions of Kubja's two feet, and gave a "push up" to her chin, with the help of His two fingers".

श्रीसुबोधिनी : समीकरणप्रकारमाह पदभ्यामाक्रम्येति, तस्याः पादाग्रद्वयं स्वस्य पदभ्यामाक्रम्य पृष्ठभागे हस्तं दत्त्वा द्व्यङ्गुल्युत्तानपाणिना कनिष्ठानामिके सङ्कोच्य मध्यमादेशिनीद्वयमुत्तानं विधाय चिबुकाधो गृहीत्वा अध्यात्मं तस्य शरीरं उदनीनमत् ऊर्ध्वं नीतवान्, ननु स्त्रीस्पर्शं भावान्तरोत्पत्तेरावश्यकत्वात् कथमव्यग्र एवं कृतवानित्याह अच्युत इति, अच्युतत्वादेव तामपि नावयवशः च्युतां कृतवान् किन्त्वपेक्षितप्रकारेणैव समां चक्रे, भगवान् प्रकारान्तरेणापि ऋज्वीं करोति तथापि सा यान्ती स्थितेति तस्यै काममोक्षावेव दातुं द्वे एवाङ्गुली उत्ताने कृते अङ्गुष्ठस्य तु सर्वसमत्वात् न योजनम्, एवं कौतुकमिव वस्त्रपुत्तलिकामिव सज्जीचकार ॥७॥

SRI SUBODHINI: This verse, describes the way, through which, our Lord made Kubja, straight. Our Lord pressed the front portion of her two feet, through His own two feet. Then He placed His one hand on her back. Through the two fingers of His other hand, He gave a "push up" by catching hold of her chin and made the body straight, by lifting it up!

It is but natural to get some "desire" when one touches a lady in this manner. But our Lord did not get

any reaction. How did He do this. Removing this doubt, our Shri Mahāprabhuji says that, our Lord is Achyuta (i.e. one who has no decline or fall) by Himself. This Kubja did not suffer any injury or damage in any one of her parts. On the contrary our Lord's action made her straight.

Our Lord, who is omnipotent, could have made her body straight through any other method also i.e. through a mere wish of His mind! But our Lord had decided and willed to bless her with His own Divine self and liberation, although she was just going her own way, in the street of Mathura! (THIS SHOWS THE INSCRUTABLE WAYS OF OUR LORD'S GRACE). Hence the Lord raised only "two" of His fingers and made her body alright. The "thumb" is the same for all the fingers — being single and unique. Hence, our Lord did not use His "thumb" at all. In this way, as a play or game, like handling a doll made of stuffed clothes, our Lord removed the distortions in the body of Kubja.

सा तदर्जुसमानाङ्गी बृहच्छ्रोणिपयोधरा ।

मुकुन्दस्पर्शनात् सद्यो बभूव प्रमदोत्तमा ॥८॥

VERSE 8 Meaning: "On the mere touch of our Lord, the body of Kubja, immediately became straight and all the parts of the body became symmetrical and she became a very beautiful lady with an attractive body and bosom."

श्रीसुबोधिनी : भगवत्स्पर्शपर्यन्तमेव तथात्वमिति स्थितिस्थापकसंस्कारेण पूर्ववदेव मा भवत्विति भगवता परित्यक्तामपि तां वर्णयति सा तदेति, सा त्रिवक्रापि तदैव ऋजु समानं चाङ्गं यस्यास्तादृशी जाता, ननु कुब्जभागे ये अवयवाः बहवः स्थिताः ते चेत् तदुदरे प्रविशन्ति तदा कृशोदरीत्वं भज्येत अथापगच्छेयुः तदैकदेशनाशात् अच्युतस्पर्शः न युक्तो भवतीत्याशङ्क्याह

बृहच्छ्रोणिपयोधरेति, श्रोण्योः पयोधरयोश्च ते भागाः प्रविष्टा अतो भोगोपकारायैव जाताः, किञ्च, मुकुन्दो मोक्षदाता सर्वेषामेव पूर्वावस्थां त्याजयित्वा स्वानन्दं प्रापयति, तथा तस्या अपि पूर्वावस्थां दूरीकृत्य लक्ष्मीसमानामवस्थां प्रापितवान्, तदाह मुकुन्दस्पर्शनात् सद्य एव प्रमदोत्तमा जाता ॥८॥

SRI SUBODHINI: On the mere touch of our Lord, she became straight and blessed. But she did not become again "Kubja" (distorted), on our Lord leaving her. To explain this, through this verse, it is said that she became "straight" having got rid of her three distortions and now was seen as very beautiful.

In her, many parts of the body had gone into the stomach, earlier and she was not having a slender stomach and waist; or if her parts were destroyed, then the touch of the Lord also would be wasteful and not beneficial to her. Doubting like this, it is said, that her "distorted humps" went and disappeared into her bosom and body, that she now became very beautiful, so that our Lord can confer His divine bliss on her. All this had happened as she was touched by our Lord MUKUNDA (one who gives liberation to His devotees). Like our Lord who confers "liberation" makes His devotees, give up their earlier status and confers on them His own ineffable bliss (Aananda), now, our Lord, made her give up her former status and conferred on her, the status of Goddess Laxmi. Thus this Kubja, on the mere touch of our Lord Mukunda, became like Goddess Laxmi.

ततो रूपगुणौदार्यसम्पन्नं प्राह केशवम् ।

उत्तरीयान्तमाकृष्य स्मयन्ती जातहृच्छया ॥९॥

VERSE 9 Meaning: "Due to the influence of cupid (the Lord of desire), this beautiful, generous and virtuous

lady's mind became wavering. Smilingly and pulling a part of our Lord's upper dress, she began to tell our Lord."

श्रीसुबोधिनी : ततो भगवान् स्वार्थमेव कृतवानिति भगवन्तमेव गृहीतवतीत्याह तत इति, ततः तस्या रूपं सम्पन्नं, गुणाश्च पद्मगन्धादयः पूर्णो रसः तस्य च दानार्थमौदार्यं च सम्पन्नं, औदार्यं च सर्वे गुणा इति आन्तराः सत्यादयः सर्वे निरुक्ताः, एवं सर्वगुणसम्पन्ना सती केशव ब्रह्मादिभ्योपि सुखदातारं प्राह सा दासीति प्रमदा जातेति भगवदङ्गस्पर्शोपि वृत्त इति निर्भया सती विटमिव कामरसिकमिव वा उत्तरीयान्तं भगवत् आकृष्य तदानीमेव जातभावा स्वहृदयं बोधयन्तीव स्मयन्तीव वक्ष्यमाणमाह, ननु कथं सभायां चतुष्पथे तथा कृतवतीत्याशङ्क्याह जातो हृच्छयो यस्या इति ॥९॥

SRI SUBODHINI: Our Lord had done all this for His own sake only. Hence, she became intensely attached to our Lord i.e. literally "caught" hold of Him! She had attained a beautiful body and had a fragrance of the lotus flower and was full of intense love for our Lord. She now wanted to offer her entire "Rasa" (bliss) to our Lord only, and thus she attained this noble and generous attitude, to offer everything to our Lord. In "nobility and generosity" all other virtues and qualities reside. Due to this, virtues like honesty, compassion and all other "internal" virtues also had now come to reside in her. She became full of all these auspicious qualities. She told our Lord, who gives bliss and happiness, even to Lord Brahma and other celestials. She was a "servant" by birth — but now she got so much intense love for our Lord, due to the touch of our Lord's holy hand. She became fearless also. Understanding our Lord as a "person who will enjoy the expression of her desire and as a "paramour", she pulled the corner of our Lord's upper garment, began to

smile, expressing her heart filled with love and spoke to the Lord.

Why did she act like this, in the open square, when everyone was seeing her? Answering this, it is said that, she was now filled up with “desire” for our Lord! Her “desire” had got originated. Due to this, she did not hesitate to express her “desire” ignoring everything else!

एहि वीर गृहं यामो न त्वां त्यक्तुमिहोत्सहे ।

त्वयोन्मथितचिन्तायाः प्रसीद पुरुषर्षभ ॥१०॥

VERSE 10 Meaning: “Oh Lord! Oh! Brave one! Please come to my home. I will not be able to go to my home alone leaving You here! You have fully infatuated my mind! Oh! The best among everyone! Please become pleased with this servant of yours.”

श्रीसुबोधिनी : तस्या वाक्यमाह एहीति, स्त्रीणां रसान्तरं न रोचत इति गोपिकावदेषापि काममेव पुरुषार्थं मन्यते तं दातुं समर्थ इति वीरेति सम्बोधन, गृहं रमणयोग्यमिति, आत्मानं भगवन्तं च आत्मतया सम्भाव्य याम इत्याह, सर्वेषां कार्यमस्ति चेत् त्वयावश्यमागन्तव्यमित्यभिप्रायेणाह न त्वां त्यक्तुमिहोत्सह इति, अकृतकार्यत्वात् सम्भूतिरेव सम्पादिता न तु भोजितेति त्यागो दूरे तदर्थमुत्साहमपि न करोमि, नन्वेवं निर्बन्धे को हेतुस्तत्राह त्वयोन्मथितचिन्ताया इति, त्वया हि चित्तं मदीयमुन्मथितं येन चेतना गता, मथनं कृत्वा हि तत्फलं नवनीतमिव भोक्तव्यम्, अतो भोगार्थं निर्बन्ध इत्यर्थः, नन्वीश्वरे कथमेवं धार्ष्ट्यमिति शङ्कायामाह प्रसीदेति, प्रसन्नो भव स्वामिन् त्वयि प्रसन्न एव सर्वं भवतीति, तर्हि निष्कामां करिष्यामीति चेत् तत्राह पुरुषर्षभेति, हे पुरुषश्रेष्ठ, न हि पुरुषः स्त्रियं निष्कामां करोति अपि तु कामपूर्वमेव, सुतरामेव पुरुषर्षभः ॥१०॥

SRI SUBODHINI: This verse explains the words of Kubja. Ladies generally regard “desire-fulfillment” as the main and important goal of their lives. Here this lady also

thought in the same way, as the Gopis of Vraja had also thought of. Our Lord, indeed, is capable of conferring the bliss of His divine self itself. Hence, this lady addressed the Lord as "Oh! Great warrior!" – by addressing like this, she also said that the Lord should go with her to her home as she wanted the Divine bliss of our Lord to be conferred on her. She now regarded herself as the "same" and "equal" to our Lord and said "let us go". "Let these Gopas go and attend to their works, let us do our work. Please, Oh! Lord, come with me to my home as I will not be able to leave You here alone! You have made me so beautiful, and hence you should be offered my entire self and everything. You may decide to forsake, me but I am not able to even think of leaving You like this and go to my home."

"I have this desire in my mind, and this has arisen due to your infatuating my mind. I have lost my wisdom and knowledge. I am desirous of the divine bliss which You only can confer."

How dare this lady express such ideas to our Lord? answering this, she is praying to our Lord, "Oh Lord! please be pleased with me! Because on your being pleased only, every type of desire gets fulfilled. Please do not make me "desire free" through your omnipotence. Make me only full of desires, as You are the "best of everyone" and "exalted"! An ordinary male cannot make the "desire" disappear or end. They can only satisfy the "desire". But You Oh! Lord! is the best of everyone, who will confer His own Divine bliss (which ends all types of desires completely, once and for all).

एवं स्त्रिया याच्यमानः कृष्णो रामस्य पश्यतः ।

मुखं च वीक्ष्यानुगानां प्रहसंस्तामुवाच ह ॥११॥

VERSE 11 Meaning: “On listening to her prayer, when Shri Baladeva was watching, our Lord, spoke like this, smilingly, while looking at His Gopa friends.”

श्रीसुबोधिनी : एवं कामपीडितायां प्रार्थ्यमानायां सत्यां तदुल्लङ्घनं अनुचितमिति भगवान् किं कृतवानित्याशङ्कयामाह एवमिति, एवं निर्बन्धप्रकारेण स्त्रिया याच्यमानः कृष्णः तासामेवार्थं अवतीर्णः तथापि रामस्य पश्यतः सतः, सङ्कोचार्थं साधनसिद्ध्यर्थं वा रामकीर्तनं, ततः अनुगानां च मुखं निरीक्ष्य चकारात् बलभद्रस्यापि बालाः कौतुकचेतसः बलभद्रो युद्धाभिलाषो इयं च कामपरा एवं च सति सर्वानुरोधः कर्तव्य इति प्रहसन् प्रकर्षेण तां मोहयन् उवाच, हेत्याश्चर्ये, नहि स्त्रीभिः प्रार्थितः कृष्णो विलम्बं करोतीति, अथवा, पूर्णानन्दः कथमेवमाह अहमागमिष्यामीति ॥११॥

SRI SUBODHINI: On listening to her prayer, arising and made due to her “desire”, our Lord thought that “ignoring” her will be not in order. Then what did our Lord do? Our Lord had taken this incarnation to redeem the lot of women-kind in general. This lady had expressed, in her prayer, so much intense desire and love for our Lord. Hence the Lord told her, looking at Shri Baladeva. The purport of this is that our Lord wanted to end this episode at this juncture only.

Afterwards the Lord saw the faces of Shri Baladeva and His Gopa friends. The Gopas always enjoyed our Lord's bliss and Aananda. Shri Baladeva always enjoyed a good fight! But this lady was full of her own “desire”! Our Lord decided to fulfill all their desires. Thus the Lord smiled and infatuated her, for all time, and spoke to her thus. The word “Ha” (ah!) expresses “surprise” and denotes the following: (1) Our Lord never delays in the conferring of His own bliss, especially on women! (2) Our Lord is the symbol of complete bliss — Poornaananda — For Him to tell her that “I will visit your home” is

really surprising (as the Lord does not need anything from anyone).

एष्यामि ते गृहं सुभु पुंसामाधिविकर्षणम् ।

साधितार्थोगृहाणां नः पान्थानां त्वं परायणम् ॥१२॥

VERSE 12 Meaning: "Oh! Beautiful eye-browed One! After having completed my various tasks, I will visit your home, where one can get the mitigation of the stresses of one's mind! Oh! Beautiful One! You are indeed a "great refuge" for us, who are traveling without any houses."

श्रीसुबोधिनी : भगवद्वाक्यमाह एष्यामि ते गृहमिति, सुभु इति सम्बोधनं प्रार्थनार्थमेवेति सूचयति परिहासार्थं, यथा तस्याः अयं रसो गुप्तो भवति तदर्थं उपहासवदाह पुंसामाधिविकर्षणमिति, ये केचन पुरुषाः तेषां मनःपीडा गुप्तार्थां तां त्वद्गृहमेव त्याजयति, अतः आधिविकर्षणं, परमारब्धं समाप्य कर्तव्यमिति विलम्बः कर्तव्य इत्याह साधितार्थ इति, कंस हत्वेत्यर्थः, ननु पश्चादागमिष्यसीत्यत्र किं प्रमाणमित्याशङ्क्याह अगृहाणां नः पान्थानां त्वमेव परायणमिति, परिहासोक्तिरेषा, स्वार्थमेवागमिष्याम इति नात्र सन्देहः कर्तव्यः, पान्थानामिति गृहार्थमप्यागमनं क्वचित् स्थातव्यमिति, यदि कश्चित् प्रार्थयेत् तदा तत्र स्थितौ कः सन्देह इत्यर्थः, किञ्च, त्वमेव परमयनमिति, अस्माकं सुतरां स्वार्थमुत्पादिता परायणं भवत्येव ॥१२॥

SRI SUBODHINI: Our Lord spoke, "Oh! Beautiful One!" Our Lord addressed her like this, with a view to laugh away the request of this lady expressing her desire i.e. not taking seriously! Our Lord wanted her to keep her "desires" secret. Hence He spoke smilingly "Your house has the capacity to remove the mental anguish of everyone". Usually men have some sort of mental anguish, which they always suffer in "secret" or it is caused by a "secret" reason! "Your home is capable of removing this "anguish" of such persons! But I, have to complete all the

tasks, which I have begun and then only I will be able to come to your home. Hence there is bound to be delay in my visit." The purport of this is that, "I will come there after destroying Kamsa."

If Kubja were to ask the Lord, as to what is the proof and certainty that He will visit her home after completing His other tasks? Our Lord replies that "Your house is an ideal refuge for us travelers without a home of our own!" Our Lord had spoken this in good humor "We will come to your home for our sake only. Hence do not entertain any doubt in our coming."

The purport of our Lord describing Himself and His entourage as "travelers" is to indicate, that He desired to stay somewhere, out of sheer necessity! Hence, especially when a prayer has been made for the Lord to visit and stay at a "home" — it is indeed appropriate to utilize this offer! "You are indeed an ideal refuge for all of us. For Me, especially, you are the most valuable and important refuge! As I have made you to take birth for My sake only, made you also very beautiful now and hence you deserve to be My ideal refuge. Hence I will certainly come to your home."

विसृज्य माध्व्या वाण्या तां व्रजन् मार्गे वणिग्नैः ।

नानोपायनताम्बूलस्त्रगन्धैः साग्रजोर्चितः ॥१३॥

VERSE 13 Meaning: "Thus taking leave of Kubja, uttering such sweet words, our Lord Shri Krishna went ahead in the Rajpath. In the market, all the shopkeepers gave many presents, betel leaf, garlands, fragrant substances; Attar (scent), flowers etc. to both the brothers and welcomed and worshipped them, in this way."

श्रीसुबोधिनी : एवमुक्त्वा प्रकृतार्थमेव प्रवृत्त इत्याह विसृज्येति, वाणी च माध्वी अर्थस्तु विलम्बसाधकत्वात् न मधुरः, तामिति सा एका स्त्री कृतोपकारा च एते तु तद्विपरीता इति एतेषां मनोरथसिद्ध्यर्थं मार्ग एव व्रजन् राजमार्गे गच्छन् तत्रत्यैर्वणिगजनैः नानाविधान्युपायनानि रिक्तहस्तपरिहाराय ताम्बूलस्त्रगन्धाः पूजासाधनानि, बलभद्रसहितः पूजितः ॥१३॥

SRI SUBODHINI: After leaving Kubja, the Lord proceeded further. Our Lord used sweet words while taking leave of this lady, but as there was going to be delay in our Lord's visit to her home, the meaning of these sweet words was not "sweet" at all! To her! This lady was the only one who offered and wanted to help and serve our Lord, in Mathura and hence, a special emphasis is made, by referring to "her" (Tam) — i.e. taking leave of "THIS" lady!

The shopkeepers were not like Kubja. But as they were eager, that the Lord should not visit His "elders" with empty hands, they gave various presents, gifts, garlands, betel leaf, scents and others, to our Lord, Shri Baladeva and others, who were going on the Rajpath. They were also eager for the fulfillment of their own desires. Hence they welcomed and worshipped both the brothers in this way.

तद्दर्शनस्मरक्षोभादात्मानं नाविन्दन् स्त्रियः ।

विस्त्रस्तवासःकबरबलयालेख्यमूर्त्यः ॥१४॥

VERSE 14 Meaning: "All the ladies, who had the "Darsan" of these two brothers got infatuated and wavering! Being forlorn, their hairdo got disturbed. Their dresses and bangles slowly fell down on the ground! They now stood transfixed, as though they were painted pictures

and continued to have our Lord's "Darsan". They were not aware of their bodies at all."

श्रीसुबोधिनी : एवं साधारणपुरुषाणां विनियोगमुक्त्वा साधारणस्त्रीणामाह तद्दर्शनेति, तस्य भगवतो दर्शनात् यः स्मरस्य क्षोभः तेन आत्मानं देहं नाविन्दन्, दृढा प्रपञ्चविस्मृतिरुक्ता, भगवद्दर्शनं हि स्मरं जनयति नूतनं, पूर्वमप्येकः स्मरः सहजः, उभौ मिलितौ क्षुब्धौ जातौ, मुख्यतया दृष्ट्या जातः काम इति स एव क्षोभक उक्तः, यत्र देहस्याप्यस्मरणं तत्रान्यस्मरणं दूरादपास्तमिति अत्यन्तविस्मरणं ज्ञापयितुमाह **विस्त्रस्तेति**, सर्वाभरणभूषिताः भगवद्दर्शनार्थमागताः, तत्र भगवद्दर्शनेन क्षोभे जाते आभरणानि स्वत एव विशकलितानि जातानि, उभयोरप्युपयोगाभावात् विशेषेण स्त्रस्तानि अधः पतितानि वासांसि कबरः केशपाशः वलयाः कङ्कणाद्याभरणानि, किञ्च, सर्वक्रियापि निवृत्तेत्याह आलेख्यं चित्रमिव मूर्तिर्यासामिति पूर्वापेक्षयाप्येतासां सर्वक्रियाराहित्यमधिकमुक्तम् ॥१४॥

SRI SUBODHINI: After explaining the Seva done by the ordinary folk of this city, the "Seva" done by other "ordinary" women of Mathura is being described through this verse. On getting the holy "Darsan" of our Lord, these women got intensely "infatuated" with love for our Lord. They became forlorn, they forgot about their "bodies" fully. In this way, in a very determined way, they forgot about this world, as the "Darsan" of our Lord had made them get and attain a new "bliss" (Aananda) in them (which they have never experienced before). Our Lord's "Darsan" always originates a new love and devotion for Him! They had their "natural" desire before they had the "Darsan" of our Lord. But after getting our Lord's "Darsan" they got a new "bliss" which was inexplicable! These two "desires" (the previous "desire" and the new "bliss") joined together and created a tremendous disturbance and impact on their mind! On getting the "Darsan" of the Lord only, they had got this new "love"! This

“love” made them not only forget all the other things, but made them forget their own bodies also.

They had come to have the “Darsan” of the Lord fully dressed up with fine dresses and exquisite ornaments. But due to the “desperation” which arose, after having the “Darsan” of the Lord due to their getting “fully infatuated” by the Lord, all their ornaments began to fall down slipping away gradually! As there was no use for the dresses or the ornaments, the dresses, the ornaments, the hair-do and the bangles — all these got slipped and fell down on the ground! They now resembled like the ladies in a painted picture, having stopped all physical activities! Thus, they all became “transfixed”.

ततः पौरान् पृच्छमानो धनुषः स्थानमच्युतः ।

तस्मिन् प्रविष्टो ददृशे धनुरैन्द्रमिवाद्भुतम् ॥१५॥

VERSE 15 Meaning: “Afterwards, our Lord went ahead and reached the place, where the “bow” was kept, aided by the help of the citizens of this city, who guided Him to this place. In this place, our Lord saw a very big, broad (large) and wonderful “bow” which resembled the bow of Indra.”

श्रीसुबोधिनी : एवमधिभूतरूपाणां प्रपञ्चविस्मृतिमुक्त्वा आधिदैविकानामपि तथा प्रेरणाभावाय भयं वा प्रपञ्चविस्मृतिं वा जनयन् धनुर्भङ्गार्थं प्रवृत्त इत्याह ततः पौरान् पृच्छमान इति, सन्ति तत्र द्रष्टुमप्यागता जानपदाः तद्व्यावृत्त्यर्थं पौरा विशेषं जानन्तीति पृच्छमानः, कुत्र धनुर्यागो जायत इति, ननु धनुर्यागे कथं गच्छति भयस्थानत्वादित्याशङ्क्याह अच्युत इति, तैरुक्त इत्यर्थसिद्धत्वात् नोक्तम्, अथवा लोकानां भ्रमसिद्ध्यर्थमेव प्रश्नः, गुप्ततयैव हि सर्वं कर्तव्यमिति, एवं पृच्छमान एव तस्मिन् यागस्थाने प्रविष्टः धनुर्ददृशे, प्रायेणेदं धनुः उपास्यदेवतया स्थापितं यावदिदं धनुः स्थास्यति तावत् न तव पराजय इति, अन्यथा भगवान् तद्भङ्गं न कुर्यात्,

सोपि मरणसंशये तदाराधनं न कुर्यात्, यथा ऐन्द्रं धनुर्विचित्रं भवति महच्च
तथैवेतदपि ततोप्यद्भुतम्, तदेकविधमेव भवति इदमनेकविधमिति, तत्
तस्य प्राणभूतमिति ॥१५॥

SRI SUBODHINI: In this way, after describing the “forgetting of this universe” by the merchants and the women of this city, our Lord now decided to put effort to break the “bow”, after creating both “fear” and “forgetting of this universe” on the parts of the presiding deities of this “bow” and its celestial protectors! Though, there were innumerable people from the villages, gathered to witness this “bow sacrifice”, our Lord, did not ask them about, the route to the place, where the “bow” was kept; instead He asked only the citizens of Mathura city for this direction, as these citizens were more knowledgeable.

The place, where the “bow” is worshipped is bound to be a dangerous place? Then how did our Lord enter there? Answering this, our Shri Mahāprabhuji says that, our Lord is Achyuta and He is fearless!

Our Lord wanted to keep everything secret and He did not want to exhibit His “Ishwarata” (Lordship of this universe) as far as possible. Our Lord had asked for direction to this place, (although He knew everything by Himself), to the citizens, so that He can keep them in the “delusion” about His “human” nature only! Thus, by asking for direction, our Lord reached the place, where the “bow sacrifice” was to be performed. He saw this “bow” also. It appears that the “personal deity”, whom Kamsa had been worshiping had advised him that, so long as the “bow” remains with him, Kamsa will be protected and will not be defeated. If this was not so, our Lord would not have broken this “bow”, and Kamsa would not

have worshipped this bow, especially, when he had the fear of "death".

This "bow" resembled the bow of Lord Indra, and was very heavy, big, wonderful and greater in capacity than the bow of Indra, as Indra's bow is of a singular type only, but this bow was more wonderful in many ways.

पुरुषैर्बहुभिर्गुप्तमर्चितं परमर्द्धिमत् ।

वार्यमाणो नृभिः कृष्णः प्रसह्य धनुराददे ॥१६॥

VERSE 16 Meaning: "Many guards were protecting this worshipful "bow", carrying arms and weapons. Though these guards tried to prevent our Lord, our Lord Shri Krishna, as in a play, lifted this bow through His strength, disregarding them."

श्रीसुबोधिनी : पुरुषैर्बहुभिर्गुप्तं तद्रक्षकाः शस्त्रपाणयः देवताश्च दैत्यहितैषिण्यस्तदाह बहुभिरिति, किञ्च, तदर्चितं वस्त्रादिभिः अनेन देवतासान्निध्यमुक्तम्, अनुभावमप्याह परमर्द्धियुक्तमिति, ततो दर्शनार्थं गतो भगवान् अदृश्यः अन्तः प्रविष्टः सन् तद्धनुर्गृहीतवानित्याह वार्यमाणो नृभिरिति, सर्वैरेव नृभिर्ग्रहणे वार्यमाणः कृष्णः तदर्थमेवावतीर्णः प्रसह्य बलात् तान् दूरीकृत्य धनुराददे पूजास्थानं पद्भ्यामाक्रम्य धनुर्गृहीतवान् ॥१६॥

SRI SUBODHINI: This bow symbolized the "life" (Prana) of Kamsa. Hence, he had kept many guards to protect this bow. These guards carried arms and weapons. They were the celestial deities eager to protect the interests and welfare of the demons. This bow had been worshipped through clothes and ornaments. Hence, the celestial deities were residing in this bow, which now had "supernatural" strength. In this way, the remarkable prowess of this bow has been also indicated. With a view to see this bow, our Lord had entered into this place, incognito (i.e. He hid His Divine self), and as He had taken this

incarnation with a view to destroy Kamsa, our Lord, although the guards tried to prevent Him from doing so, forcefully, warded them off, jumped on to the platform, where the bow was being worshipped, putting His holy feet there, and lifted the bow from its place, in a very playful way (Leelaya).

करेण वामेन सलोलमुद्धृतं सज्जं च-

कृत्वा निमिषेण पश्यताम् ।

नृणां विकृष्य प्रबभञ्ज मध्यतो-

यथेक्षुदण्डं मदकर्युरुक्रमः ॥१७॥

VERSE 17 Meaning: "Our Lord Shri Krishna, like a valorous king elephant breaks a wooden piece into two, without any effort, in the same way, when everyone was seeing, lifted this bow, very playfully, through His left hand, stringed the bow and broke the same into two pieces in the middle, in a split second!"

श्रीसुबोधिनी : ग्रहणे प्रकारं वदन् भङ्गमाह करेणेति, धनुर्हि वामकरे एव स्थाप्यते दक्षिणेनापि गृहीत्वा अवहेलया दैत्यांशत्वाच्च वामेनैव ग्रहणं लीलयेति तेषां युद्धार्थं प्रवृत्त्यभावाय एवमपि पश्यन् यदि युद्धार्थं प्रवर्तते तदा भगवतो न कोपि दोष इति ज्ञापयितुं सलीलमुद्धृतं सज्जं च कृत्वा निमिषेण निमिषमात्रेण स्थितैव प्रत्यञ्जा, भङ्गभयाभावात् अग्रे नामितवान्, तथा करणमल्पेनापि कालेन भवति, अनिमिषेण वा पश्यतां सतां, ततो मध्ये धृत्वा विकृष्य प्रबभञ्ज मध्य एव यथा योजित न भवति, दृढमुष्टिं बद्ध्वा गाढमाकृष्य पश्चात् मुष्टिमध्यशैथिल्ये धनुषो भङ्गो भवति, अतस्तथा विकृष्य मध्यतः प्रबभञ्ज प्रकर्षेण भङ्गः नावयवशः किन्तु खण्डद्वयप्रकारेण, आयासाभावाय दृष्टान्तमाह यथेक्षुदण्डमिति, दण्डपदेन शुष्कताप्युक्ता, मदयुक्तश्च करी जानात्यपि न, ननु दृष्टान्तमात्रेण न साध्यं सिध्यति किन्तु दार्ष्टान्तिके युक्तेन, तत् कथं बालेन धनुषो भङ्गोनायासेनेति चेत् तत्राह उरुक्रम इति ॥१७॥

SRI SUBODHINI: This verse explains the way our Lord took hold of this bow and broke it into two. When a bow is lifted, then it is kept only on the left hand. In the last verse, our Lord had lifted this bow through His right hand, just to show His “disregard” for this bow and now, He lifted this bow, through His left hand, as in this bow, the celestial deities were residing at that time. Our Lord wanted to prevent the guards from fighting with Him. Hence, our Lord, despite the “bow” being very broad and heavy, raised it upwards, in a playful way! This was done by our Lord, so that no one will dare to challenge and fight with Him! If challenged, the Lord would have killed them also and no blemish will attach to our Lord through this action. With a view to show this only, while everyone was seeing, our Lord, in a very playful way, lifted and stringed this bow.

This action of lifting and stringing of the bow was done by our Lord, in a split second. There was a string on the bow already. Hence there was no fear of breaking of the bow, at the time of lifting and raising this bow.

Our Lord lifted this bow, when everyone was seeing, in a second. He then grabbed it in the middle and broke it into two pieces only. There was no effort involved on the part of our Lord for this and to reemphasize this, an example is given in this verse. Like an intoxicated king elephant, without even paying any attention, breaks the dry wooden pieces, our Lord also, in the same way, without much effort, broke this bow into two pieces.

How did our Lord, who was still a boy, was able to break this huge bow without making any effort? Our Shri Mahāprabhūji, replying to this, says, that the word “URUKRAMAHA” (reference to our Lord’s name given

during the incarnation as “Vamana” and “Trivikrama”) – viz. “The one who can measure or jump long distances” – denotes the capacity of our Lord to do this wonderful Divine Leela. Like our Lord, during His incarnation as Sri Vamana, had achieved the divine feat of measuring the entire universe, through His two feet, our Lord, here also, performed this “wonderful act” even as a “boy” without much effort!

धनुषो भज्यमानस्य शब्दः खं रोदसी दिशः ।

पूरयामास यं श्रुत्वा कंसस्त्रासमुपागमत् ॥१८॥

VERSE 18 Meaning: “At that time, the resounding sound caused by the breaking of the bow reverberated in the entire sky and on all the ten sides. On hearing this fearsome sound, the heart of Kamsa became afraid and anxious.”

श्रीसुबोधिनी : तर्हि दैवगत्यैव भग्नमध्यं तद् भविष्यतीत्याशङ्क्य महत्त्वमाह धनुषो भज्यमानस्येति, शिथिलभङ्गे न महान् शब्द उत्तिष्ठति, ननु स शब्दः अन्यहेतुक एव तदानीं जातो भविष्यतीति तत्परिहारार्थमाह भज्यमानस्येति, वर्तमानप्रयोगेण तत् एव शब्दोत्पत्तिरुक्ता, तेन सर्व एव स्वाश्रयः पूरित इति वक्तुं स्वं ब्रह्माण्डमध्यं रोदसी द्यावापृथिव्यौ चतस्रो दिशश्च पूरयामास, धनुर्भङ्गशब्द एव सर्वत्र श्रूयते नान्यशब्द इति, एतदल्पकालेनैव कृतमिति तेषां निवारणसामर्थ्यं न वृत्तं, पश्चात् शब्देनैव कियत्कालं व्यापृताः, अतो धनुर्भङ्गः निष्प्रत्यूहो जातः, अस्य प्रयोजनं कंसभयजननमिति तत् जातमित्याह यं नादं श्रुत्वा कंसस्त्रासं महाभयमुपागमत्, निकट एव फलं प्राप्स्यामीति सन्त्रस्तो जातः ॥१८॥

SRI SUBODHINI: Perhaps this bow would have broken into two, from its middle, due to an “accident”? Removing this doubt, the glorious way, through which, this bow was “broken” by our Lord is being explained in this verse. If the bow was broken slowly, then such a

terrible sound, would not have arisen. There was no other factor or reason, which could have caused this fearsome sound! — as in the verse itself, it has been clearly specified, that the sound was caused by the breaking of the bow! The “sound” filled up not only the place, where it was being kept, but also in all places, in the entire universe — on earth, in the sky, in the heavens and others! In fact, no other sound was heard anywhere, except this sound caused by the breaking of the bow by our Lord. It was so powerful.

Our Lord had broken this bow very quickly. The guards posted near the bow were unable to stop our Lord and on hearing the sound made by the breaking of the bow, they were so much stunned and surprised, that they could not react or take any action at all! Hence, the task of our Lord, designed to break the bow was completed without anyone of them preventing it! The main purpose for creating such a sound was to instill fear in the mind of Kamsa. Kamsa got so much afraid on hearing this “fearsome” and shattering sound. “Now, very soon, I will have to undergo the result of my evil actions” — thinking like this, Kamsa became anxious and afraid!

तद्रक्षिणः सानुचराः कुपिता आततायिनः ।

ग्रहीतुकामा आववृर्गृह्यतां वध्यतामिति ॥१९॥

VERSE 19 Meaning: “At this time, our Lord Shri Krishna came to be surrounded by the guards protecting the bow, and also by the soldiers of Kamsa, who got angry. They now, with raised weapons, shouted, “Catch, kill”! challenging the Lord.”

श्रीसुबोधिनी : उभयत्र प्रतीकारार्थं प्रवृत्तानां निराकरणमाह तद्रक्षिण इति त्रिभिः, प्रथमं धनुःस्थान एव धनूरक्षकाः स्थिताः, ते भगवन्तं बलभद्रं

गोपांश्च ग्रहीतुकामाः कुपिताः सन्तः अन्यायः कृत इति मूर्खाः आततायिनः
शस्त्रपाणयो जाताः, ततः आववुः वेष्टितवन्तः, तेषां मानसं कायिकं च
व्यापारमुक्त्वा वाचनिकमाह गृह्यतां बध्यतामिति, ये गृहीतास्तेषां
बन्धनमादिशन्ति ॥१९॥

SRI SUBODHINI: In three verses, from this one, the “stopping” by the Lord, of those who were protecting this bow, both inside and outside, is being described. In the first instance, the guards protecting this bow, inside the hall, desired to catch hold of our Lord, Shri Baladeva and the Gopas. They got very angry and stood up, thinking that “Shri Krishna has done a terrible act”. These foolish and cruel soldiers raised their weapons and surrounded our Lord and others, on all the four sides. In this way, after describing the bad physical and the mental actions of these soldiers, they now began to shout “catch them and bind them” — In this way, their “bad and wrong” actions made through their “words” (Vaani) are also described.

अथ तान् दुरभिप्रायान् विलोक्य बलकेशवौ ।

क्रुद्धौ धन्वन आदाय शकले तांश्च जघ्नतुः ॥२०॥

VERSE 20 Meaning: “On realizing the evil intentions of these guards and on being surrounded, our Lord Shri Krishna and Shri Baladeva, filled with anger, lifted the two broken parts of this bow and began to destroy all of them, using this bow’s parts.”

श्रीसुबोधिनी : ततो भगवांस्तेषामतिक्रमं ज्ञात्वा नैतावतापि त्यक्ष्यन्तीति तेषां दुष्टमभिप्रायं ज्ञात्वा भिन्नप्रक्रमेण लीलां परित्यज्य आविष्कृतपौरुषौ गोपानां रक्षार्थं कंसं च ज्ञापयितुं प्रवृत्तावित्याह अथ तानिति, बलो बलभद्रः ब्रह्मरुद्रयोरपि सेव्यः ततो महान् केशवः भक्तातिक्रमं ज्ञात्वा क्रुद्धौ जातौ, ततः साधनेनैव मारणीया इति तेषां शस्त्रपाणय इति यदेवैतावत्कालं पालितवन्तः तदेव तन्मारकं जातमिति ज्ञापयितुं धन्वनः शकले आदाय तान्

चकारादन्यानपि दुष्टान् जघ्नतुः आधिदैविकदेवान् वा, धन्वन्शब्दोपि धनुर्वाचकः 'धन्वना गा धन्वना जिं जये'मेति प्रयोगात् देशविशेषमपि वक्ति 'धन्वन्निव प्रपा अ'सीति ॥२०॥

SRI SUBODHINI: On realizing their "enmity" towards them, our Lord thought that these guards would not realize His glory, even after seeing this breaking of the bow. Hence, He gave up his attention from other Leelas and now, exhibited His valour, after understanding the evil intentions of these guards. He was interested in protecting the Gopas and also to send a message to Kamsa, about His own "opulence" (Aishwaryam). This verse has described thus, that our Lord KESHAVA, who is worshipped not only by Shri Baladeva, but also by Lord Brahma and Lord Siva also, treating the evil actions of these guards, as "acts of enmity" towards His own devotees, became very angry with them. He decided to destroy them through the use of weapons only, as the guards had raised arms, in their hands. Hence both the brothers, took in their hands, one piece each of the broken bow — showing to them "We are destroying you all, through this bow only, which up to now, you were all trying to protect" — and began to destroy all of them, including the celestials, who were inside the bow. This also indicates, that the Lord now became victorious over this entire earth through this "bow" only and also it signifies the place, where this Leela was enacted by our Lord.

बलं च कंसप्रहितं हत्वा शालामुखात् ततः ।

निष्क्रम्य चेरतुहष्टौ निरीक्ष्य पुरसम्पदः ॥२१॥

VERSE 21 Meaning: "On hearing all these, with a view to capture both the brothers, Kamsa sent a large number of soldiers of his army. Our Lord Shri Krishna

and Shri Balarama destroyed all of them. They came out of the place, where the bow was kept earlier, with cheerful and pleased countenances, began to roam here and there, enjoying the beauty of the city!"

श्रीसुबोधिनी : एवं रक्षकान् देवान् नरांश्च हत्वा गमनार्थमुद्युक्तौ, तावता कोलाहले जाते कंसो बलं च प्रेषितवान्, एकहेलया तं च हत्वा निर्गतावित्याह बलं चेति, हस्त्यश्वरथपदात्यात्मकं बलं सेनां हत्वा शालामुखात् निष्क्रम्य युद्धावेशं परित्यज्य क्षणात् मनोहररूपावेव जातौ, अतः हृष्टौ सन्तौ पुरसंपदो निरीक्ष्य चेरतुः यथैताभ्यां धनुर्वार्तापि न ज्ञायत इति लोकप्रतीतिर्भवति, तत्र पूर्ववदेव स्त्रीणां पुरुषाणां च व्यवहारो जात इति न विशेष उक्तः ॥२१॥

SRI SUBODHINI: Our Lord and Shri Baladeva now got ready to come out of this place, where the bow was kept earlier, after completing the destruction of both the celestials and the humans, who were guarding this bow. On hearing this disturbing event, Kamsa had sent soldiers to arrest our Lord, but they were also easily destroyed. Then they got out of this place. Our Lord and Shri Baladeva had now destroyed all the four divisions of an army viz. the elephants, the horses, the chariots and the foot-soldiers. They now gave up the attitude of "fighting", quickly, regained their former cheerful beautiful and sweet countenance. In fact, they now looked, as though nothing had happened as regards fighting, killing etc. They looked naturally very cheerful and began to roam around, seeing and enjoying the beauty of the city. Now, like on the previous occasions, the men and women of the city began to throng and gather, with love, to get the "Darsan" of our Lord. Of course, nothing more special is spoken on this subject, in this verse.

तयोर्विचरतोः स्वैरमादित्योस्तमुपेयिवान् ।

कृष्णारामौ वृतौ गोपैः पुरात् शकटमीयतुः ॥२२॥

तयोस्तदद्भुतं वीर्यं निशम्य पुरवासिनः ।

तेजः प्रागल्भ्यं रूपं च मेनिरे विबुधोत्तमौ ॥२३॥

VERSES 22 and 23 Meaning: “On seeing the wonderful valour, brilliance, audacity and the Divine forms of both these brothers, arising out of their breaking the bow, the citizens of Mathura realized that these two are likely to be exalted celestial beings! Our Lord Shri Krishna and Shri Balarama, in this way, accompanied by the Gopas, began to roam the city, in a free and independent manner. As the sun set, both the brothers, along with the Gopas, came back to their camp in the city.”

श्रीसुबोधिनी : एवं तयोर्महत्यानन्दे अग्रिमानन्दसिद्ध्यर्थं तयोर्विचरतोरेव सतोः सूर्योस्तंगत इत्याह तयोरिति, स्वैरं यथासुखं, अनेनामर्यादापि लीला निरूपिता, ये दैत्यांशास्ते मारिता, लुण्टिताश्च कंसहितैषिणः, स्त्रियश्चात्यन्तकामपीडिताः सन्तोषं प्रापिताः एवमनुग्रहनिग्राहकं तु कुर्वाणौ विचरतुरिति, तदा आदित्योस्तं गतः, भीत इति केचित्, भगवानपि निवृत्त इत्याह कृष्णारामाविति, अत्र मध्ये क्वचिदेकः श्लोकः अविगीत एव श्रूयते ॥२२॥

यदा बल हत्वा निर्गतौ तदा लोकानां भगवदासक्त्यर्थं माहात्म्यज्ञानमपि वृत्तमित्याह तयोस्तदद्भुतं वीर्यमिति, तद्धनुर्भङ्गलक्षणं पराक्रमं, यत्रैव भगवन्तं पश्यन्ति तत्रैव पृष्ठतः प्रवृत्ता लोकाः एताभ्यां धनुर्भङ्गादिकं कृतमिति सर्वत्रैवाहुः, ततो निशम्य सर्व एव पुरवासिनः तेषां तेज शरीरकान्तिः, प्रागल्भ्यं प्रगल्भता, रूपं च कोटिकन्दर्पलावण्यं रूपं च दृष्ट्वा श्रुत्वा च, तौ विबुधोत्तमौ मेनिरे, यथा नन्दादयः प्रथमप्रकरणे ‘गोपवृद्धाश्च गोप्यश्चे’त्यत्र, तामसास्तृतीये तत् ज्ञातवन्तः राजसास्तु द्वितीये ज्ञातुं युक्ताः प्रथमे निरूप्यत इति, विगीतमित्यपि केचित्, गोकुलचरित्रमपि श्रुतमित्यर्थादेतदपि द्वितीयं द्वितीये च वक्ष्यति

‘मन्ये कृष्णं च रामं चे’ति, स्वापेक्षया देवा उत्तमाः तेभ्योप्येतावुतमाविति
 ब्रह्माण्डे सर्वोत्तमत्वमुक्तं भवति, गोपैः सहितौ कृष्णरामौ पुरदर्शनं परित्यज्य
 शकटं शकटस्थानं यत्र नन्दादयस्तिष्ठन्ति तदीयतुः ॥२३॥

SRI SUBODHINI: Both the brothers were roaming in the city, cheerfully with a view to enjoy the city. As the sun set in, they came back to their own camp. They were roaming the city as per their own desire, and it indicates also enactment of our Lord’s Divine Leelas, which is against “orderly” behavior (Maryada). The Lord destroyed those, who were demoniac in nature, He looted those benefactors of Kamsa and made all those ladies very blissful, who were very loving and attached to Him! In this way, our Lord exhibited both His Divine forms viz. the compassionate and the gracious form as also the one, which gives punishment for the wicked people. As the sun set in — some commentators say here that the “sun” disappeared quickly, due to the fear of our Lord! Our Lord came back to His camp. [It is heard, that there is one more verse here in the middle (although this is not there any more).]

When Shri Krishna and Shri Balarama came out after destroying the army sent by Kamsa, with a view to inspire deep loving attachment in the minds of the people in our Lord, the Lord inspired in them the knowledge about His glory and greatness (Mahatmyam). The breaking of the bow was a remarkable valorous act of our Lord. Wherever He went, those who were fortunate to get His “Darsan” began to speak everywhere. “These two brothers have broken the bow”! On hearing this valorous act, on seeing His brilliance, on seeing His beautiful form, which would put to shame, crores of cupids, all the citizens began to regard them as exalted celestial beings (Devata). Like the

Gopas and Gopis attained knowledge about our Lord's glory and greatness earlier, here these citizens of Mathura, who were "Rajasik" by nature — but deserved our Lord's grace — also attained the knowledge about our Lord's glory and greatness,, here and now only! In fact, all these people had also listened to the Divine Leelas enacted by our Lord at Gokulam. Hence we may regard this as the second "Prameya" (the goal — our Lord) division of chapters only. Later also these people will say, "I regard Shri Krishna and Shri Balarama as the best among the celestial deities."

Many commentators, however, regard the verse as "inappropriate" as the "Rajasik" people, in general, are not deserving to attain the "Jnana" about our Lord's true glory, at this juncture and time.

The citizens thought, that the celestial deities are better than them; but these two brothers were the best among the celestials! They also told, that these two brothers are the "best" among everyone in this entire universe.

On seeing the setting sun, our Lord and Shri Balarama stopped from going further in the city and came to their camp where their father Nandagopa and their carts were stationed.

गोप्यो मुकुन्दविगमे विरहातुरा या-

आशासताशिष ऋता मधुपुर्यभूवन् ।

सम्पश्यतां पुरुषभूषणगात्रलक्ष्मीं-

हित्वेतरान् नु भजतश्चकमेयनं श्रीः ॥२४॥

VERSE 24 Meaning: "All those best wishes which the Gopis had prayed for or told about the immense fortune of the people of Mathura, arising out of the

sorrow, due to their "separation" at the time of our Lord leaving Gokulam became true now, as these citizens now, got the "Darsan" of the beautiful blue Divine form and it's brilliance of our Lord Shri Purushottama, Shri Krishna, who is exclusively worshipped by Goddess Laxmi always - Goddess Laxmi, having given up even those, who worship her at all times!"

श्रीसुबोधिनी : एवं भगवच्चरित्रमुक्त्वा प्रमाणप्रकरणत्वात् तत्र प्रमाणमतिदिशन् महात्म्यमाह गोप्य इति, मथुरायां तावदेव जातं यावत् गोपीभिरुक्तं, युद्धादिकं तु दोषनिवर्तकमिति न तत् निष्पन्नत्वेनोच्यते; अनेन गोपिकाः परित्यज्य तासु क्लिष्टासु कथमन्यत् कृतवानित्यपि दूषणं निराकृतं; यतस्ता एव या आशिषः आशासत ता एव सत्याः कर्तव्या इति भगवांस्तथा कृतवान् तासामेव वचनप्रामाण्यार्थं, यतो भगवान् मुकुन्दः असत्यवचने मोक्षोपि दातुमशक्य इति, तत्रापि मुकुन्दस्य विगमे वियोगे उपस्थिते विरहातुराः सत्यः भगवता निरुद्धा इति द्वेषादिकमकृत्वा आशिष एवाशासत, ताभ्यो हितमपि कर्तव्यं तदभावे वाक्यं वा कर्तव्यमिति; अतस्ता एवाशिषः मधुपुरि मथुरायां सत्या जाताः तदपि भगवता कर्तव्यमिति न कृतं किन्तु अनुषङ्गादेव जातमित्याह सम्पश्यतामिति, पुरुषाणां भूषणरूपस्य मुकुटनेर्भगवतः गात्रलक्ष्मीं सम्पश्यतामिति; 'अद्य ध्रुवं तत्र दृशो भविष्यतीति' 'सुखं प्रभाता रजनीय'मिति सामान्यविशेषाभ्यां ताभिर्यत् विचारितं तत् सत्यमेव जातमिति; ननु कथं स्त्रीणामेव वचनं सत्यत्वेन निरूप्यते नान्येषामित्याशङ्क्याह हित्वेति, आदौ वाक् स्त्री, स्त्रीणां मूलभूतया लक्ष्म्यां च भगवान् परिगृहीतः, अतः परिग्रहदाढ्यात् ता एवात्र प्रमाणं, श्रीरितरान् ब्रह्मादीन् नु निश्चयेन भजतोपि सेवार्थमागतानपि हित्वा स्वास्यायनं स्थान-भूतं यं चकमे अयमेव मम स्थानं भवत्विति, सैव सर्वा गोप्यः तासां च वाक्यमत्र सिद्धं, न त्वतिरिक्तं किञ्चित् ॥२४॥

SRI SUBODHINI: In this way, after describing the Divine Leela of our Lord, as this division of chapters consists of "evidence" and "proof", while describing the Divine Leela of our Lord, as the evidence, through this

verse the glory (Mahatmyam) of our Lord is being explained. The Gopis had told at Gokulam, as to what will be the great fortune, for the citizens of Mathura, and all of these now became true at Mathura. Our Lord's valour, shown in "fighting and destroying" the wicked persons, destroy and remove the "blemish" of everyone. But these "valorous deeds" were not referred to by the Gopis. Now the question is, as to why the Lord gave up Gokulam and the Gopis, and went away to Mathura, to do some other works, while giving great sorrow to these Gopis? BECAUSE OUR LORD WANTED TO FULFILL THE DESIRES AND BEST WISHES OF THE GOPIS, WITH REFERENCE TO THE CITIZENS OF MATHURA! Hence, with a view to make the words of the Gopis come true, our Lord did like this, as our Lord is MUKUNDA — who gives liberation — and if the words of the Gopis do not come true, then our Lord would not be able to give the benefit of "liberation" to those devotees at Mathura. Hence, in spite of Gopi's sorrow, our Lord undertook to do various other tasks, with a view to make their "words of blessings" come true! [THE LORD LOVED THE GOPIS SO MUCH THAT WHATEVER THEY DESIRED, OUR LORD CARRIED OUT FULLY.]

Our Lord had blessed the Gopis, With the highest Nirodha. Due to this, even though our Lord had left them in great sorrow, due to "separation", the Gopis never had any envy, hatred and other negative feelings. Instead they prayed for their welfare — as they could not ensure their welfare actually, through their direct physical actions. They now prayed and blessed the citizens of Mathura, through their "words" — praying to our Lord to shower His most auspicious blessings and welfare on them. In

fact, it is these ardent blessings of the Gopis, which now become a "reality" at Mathura! Now the Lord decided that it was very important to make the words of the Gopis come true. But our Lord did not fulfill the "wishes" of the Gopis pertaining to the women of Mathura. He fulfilled their "wishes" only for the citizens of Mathura, who were able to get the "Darsan" of our Lord's Divine form. The Gopis had wished and prayed: (1) "Today certainly at Mathura, there will be a veritable festival for the eyes of the citizens of Mathura". (2) "For the women of Mathura, the morning after this night will be very wholesome". In this way, the Lord made the "ordinary" and the "special" thoughts and wishes of the Gopis come true.

Why is it that reference is made for the fulfillment of the words of the Gopis only and not of others? Answering this our Shri Mahāprabhuji says that, at the first instance, the gender of the "word" (Vaani) is female, and the root cause of all women, viz. Goddess Laxmi is the consort of our Lord. Hence, with a view to strengthen the side of the "female", reference as to the evidence and proof has been made to the Gopis only. Our Goddess Laxmi has given up the worship of Lord Brahma and other celestials, who had come to serve and worship her, and she has decided to serve our Lord only and made Him, her permanent residing place or Abode! In fact, she has desired and prayed that, "Let this be my permanent residing place". All these Gopis are the forms of Goddess Laxmi only. i.e. it is Goddess Laxmi only, who has taken all these forms of the Gopis. In fact, it was the "words" of Goddess Laxmi only which became fruitful and truthful, through the will and desire of our Lord. Nothing else happened.

अवनिक्ताङ्घ्रियुगलौ भुक्त्वा क्षीरोपसेचनम् ।

ऊषतुस्तां सुखं रात्रिं ज्ञात्वा कंसचिकीर्षितम् ॥२५॥

VERSE 25 Meaning: "After reaching there, our Lord and Shri Balarama, cleaned their feet and hands and had their meals consisting of rice mixed with milk and Kheer. Then, after knowing as to what Kamsa desired to do, they spent the night comfortably."

श्रीसुबोधिनी : अवमोचनं गतस्य भगवतश्चरित्रमाह अवनिक्तमङ्घ्रियुगलं याभ्यां क्षीरमुपसिच्यते अस्मिन्निति क्षीरोदनं पायसं वा पृथका वा पक्वान्नविशेषे वा क्षीरस्योपसेचनं यथा भवति तथा वा, प्रथमतो नगरगमने क्षीरोदनभोजनं मुख्यमिति यथा गमने दध्योदनभोजनं, लघुपाकार्थं वेति केचित्, ततस्तां रात्रिं सुखमूषतुः, अन्यत्रासुखं वक्तुं भगवति विद्यमानसुखस्यानुवाद उक्तः, ननु पितरौ बद्धौ अमोचयित्वा कथं सुखमूषतुस्तत्राह ज्ञात्वा कंसचिकीर्षितमिति कंसस्य चिकीर्षितं ज्ञात्वा, कंस एव तत् करिष्यसि किमित्यस्माभिः क्लिष्टं कर्तव्यमिति; यथैतावान् कालः वसुदेवपुत्रत्वं सङ्गोप्य नीतः एवमियमपि रात्रिः सङ्गोप्यान्यथा नन्दादीनां क्लेशो भवेत्, व्यवहारोपि शत्रुं हत्वैव शत्रुपरिगृहीत ग्राह्यं अन्यथा चौर्यं स्यात्, अतः स्ववधार्थं कंस एव यत्नं करिष्यतीति निश्चित्य सुखमूषतुः ॥२५॥

SRI SUBODHINI: After reaching the camp, our Lord washed His feet. Then both the brothers ate rice mixed with milk, Kheer (Dhoodpak) or food cooked and mixed with milk. He was used to eat curd rice, when He used to visit other villages. Hence the Lord, after coming back from the city, ate rice mixed with milk in the night. Some commentators have written that the Lord took a light meal consisting of rice mixed with milk. Then they slept comfortably and at peace. This indicates the fear and anxiety in the mind of Kamsa and the comfort, bliss and peace in our Lord's mind!

Our Lord's parents were in bondage, in the prison. How did the Lord sleep so peacefully, without getting them released? Answering this, it is written, that they slept well and comfortably, only after knowing about the plans/opinions of Kamsa.

The purport of this is that, our Lord slept comfortably knowing that He need not do any task with great difficulty as Kamsa, will do everything, which will destroy him! Up to now, our Lord had kept Himself away from declaring Himself as the son of Vasudeva. He now thought that it will be "one more night" only, which He has to spend before declaring Himself as the son of Vasudeva! In fact, if He had declared His "sonship" on this night itself, then it will lead to difficulty and sorrow for Nandagopa and others. Moreover it is also a rule that, at first, the enemy has to be killed and then only the victor should return back to claim His own father! (i.e. the example given here is the "returning of the property). Otherwise this sort of taking away one's own property may be deemed as "stealing" (i.e. without killing Kamsa, in this instance). The Lord knew that Kamsa Himself will work his own plan for his death. Hence He slept in comfort and peacefully.

कंसस्तु धनुषो भङ्गं रक्षिणां स्वबलस्य च ।

वधं निशम्य गोविन्दरामविक्रीडितं परम् ॥२६॥

दीर्घप्रजागरो भीतो दुर्निमित्तानि दुर्मतिः ।

बहून्यचष्टोभयथा मृत्योर्दौत्यकराणि च ॥२७॥

VERSE 27 Meaning: "When Kamsa heard that our Lord Shri Krishna had, very playfully, broken the "bow" and also had killed it's guards and the army sent by him, he became very anxious due to indescribable fear and

doubts. He was haunted by bad thoughts and due to this, he spent the night without any sleep! He began to see bad omens portending his death, while being awake and during sleep."

श्रीसुबोधिनी : एवं भगवच्चरित्रमुक्त्वा अग्रिमचरित्रसिद्ध्यर्थं कंसस्य वृत्तान्तमाह कंसस्त्विति, रात्रौ कंसस्य महती अनिर्वृतिर्जाता, आदौ निद्राभावः, निद्रायामपि दुस्वप्नादिकमिति, एवं मरणनिश्चायकमपि ज्ञात्वा पुनः मरणार्थमेव प्रवृत्त इति भगवतोक्लिष्टकर्मत्वार्थमिदमुपाख्यानमुक्तवान्, आदौ निद्राभावे हेतुमाह, तुशब्द सुखात्मकतां व्यावर्तयति अग्रे कंसस्य दुःखमेवेति ज्ञापयितुं, धन्वनो धनुषो भङ्गं श्रुत्वा रक्षिणां स्वबलस्य च वधं श्रुत्वा एतदपि गोविन्दस्य रामस्य च विक्रीडितत्वमात्रं श्रुत्वा परमुत्कृष्टं विक्रीडितं, परमित्यर्थविशेषे वा ॥२६॥ दीर्घप्रजागरो जातः, प्रकृष्टो जागरः बहिर्विक्षेपसहितः, न केवलं प्रजागरणमात्रं किन्तु भीतोपि जातः, अन्तःकरणमेव तस्यादौ मरणं सूचयति, एवमपि न भगवन्तप्रपद्यत इति दुर्मितत्वात्, दुर्निमित्तानि दृष्टनिमित्तानि अवश्यं भाविमरणसूचकानि बहून्येव व्यचष्ट, अनेन द्वेषेणापि भगवन्तं चिन्तयन् कथं दुर्निमित्तानि दृष्टवानिति परिहृतम्, यतो दुर्मतिः भगवत्यनिष्टं भावयति तच्चात्मने फलतीति, बहूनि बहुविधानि, प्रकारबहुत्वमत्र विवक्षितं उभयथा यो मृत्युः स्वस्वकीयविषयः ऐहिकपारलौकिकविषयो वा, परलोकोपि न भविष्यतीति, भयोत्पादनार्थं तथा दृष्टानि, उभयथा स्वप्नजागरितानीति वा, नन्वेतानि किमिति दृश्यन्ते तत्राह मृत्योर्दौत्यकराणीति, मृत्युरत्रायास्यतीति दूतवत् बोधयन्ति चकारात् स्वतोपि भयानकानि ॥२७॥

SRI SUBODHINI: After describing in this way, the Divine stories about our Lord, with a view to describe the future events, this verse speaks of Kamsa's state of mind. In the first instance, Kamsa never got any sleep in the night, and if he did manage to get some sleep, then he got very evil and bad dreams! This made him very agitated and anxious. Very bad omens and dreams were seen by him, indicating the certainty of his death. Due to this, he now began to work out the ways for his death only. Shri

Sukadeva has spoken like this to indicate, that our Lord does everything without any effort at all (AKHLISHTAKARMA)!

The reason for his lack of sleep is being explained first. It was that, in the very near future, he will have sorrow after sorrow, and this is indicated by the word "Tu" (but) in this verse. The breaking of the bow, the killing of the guards of the bow and the army of soldiers sent by him — after listening to all this, and after listening also, that all these have been done by Shri Krishna and Shri Baladeva, in a very "playful" manner — Kamsa got very much afraid. All these are our Lord's Divine Leelas only or it may mean also, that it indicates the "special" meaning for the Divine Leelas of our Lord.

Kamsa, after listening to all this, got very perturbed outside, and he could not sleep for a long time. He was also trembling with fear. Before everything else, his own inner mind indicated to him, about his impending death. Moreover, he began to see very bad and dangerous dreams. Even with all these, this evil minded Kamsa did not come to surrender to our Lord, seeking His protection! Though, a person who thinks of the Lord, even from hatred, is not supposed to get bad and evil dreams, but Kamsa got these dreams as he was evil minded and of a demoniac intellect and he was always planning and plotting for our Lord's destruction and unhappiness. This thinking "ill" of the Lord, at all times, visited him in return as fear and anxiety. The reference made here for both the types of "death" would mean, that he and his accomplices will not only die "here in this world, but they will meet with "death" only in the other world also! All these bad omens and dreams were seen by him and this made him afraid and anxious. He now got bad omens and

dreams both the times viz. at the time of being awake and while asleep also. These evil dreams resembled the messengers of death, who gave notice to Kamsa that "Your death will come to you soon". They also made him get fear.

अदर्शनं स्वशिरसः प्रतिरूपे च सत्यपि ।

असत्यपि द्वितीये च द्वैरूप्यं ज्योतिषां तथा ॥२८॥

VERSE 28 Meaning: "When Kamsa was awake, he saw that he was seeing his own reflection in the water! But in this reflection, he saw his head missing! Although there was nothing in between, he now saw the lamp, the sun, the moon and all other brilliant objects appearing as "two" of each, at all times."

श्रीसुबोधिनी : जागरितान्याह अदर्शनमिति, सप्तविधानि मृत्युरपि भगवानिति, प्रतिबिम्बे दर्पणादौ स्वशिरसः अदर्शनं ग्रीवापर्यन्तमेव प्रतिरूपं दृश्यते चकारात् प्रत्यक्षेपि, नासिकादिमुखभावो यो दृश्यते सोपि न दृश्यत इति, तर्ह्येतस्यैवाभाव इति चेत् तत्राह सत्यपीति, स्पर्शादिना बहिर्ज्ञायते अन्यश्च प्रतिबिम्बो दृश्यत इति, चक्षुर्हि ज्ञानात्मकं, तत् आत्मानमेव गृह्णाति स्वप्रकाशत्वात् विषयदोषसम्भवात् च, तथा सति भगवानेव दृश्यते सर्वत्र, यत्र पुनः येनांशेन तिरोधत्ते तत् क्रियया सदपि ज्ञानविषयत्वेन न सत् भवति, तत्र देहे ग्रीवान्तं क्रियाप्रधानं ज्ञापनार्थं ज्ञानांशेनैव तिरोहितः न तु संदेशेन, अग्रे क्रियायाः कर्तव्यत्वात् अनेन मरणं निर्धारितं न तु कृतं इति बोधितं, द्वितीयमाह असत्यपि द्वितीये च द्वैरूप्यमिति, भगवानेक एव सर्वत्र, यदा प्राणी कालाभिमुखो भवति तदा द्वितीयः कालो भासते, तदत्र सूचयति द्वितीयः समागत इति, तृतीयमाह ज्योतिषां तथेति, ज्योतिषामपि द्वैरूप्यं दृश्यते, दीपचन्द्रनक्षत्रादीनामेकस्मिन् दीपे अक्षिणिकोचनादिव्यतिरेकेणापि दीपद्वयप्रतीतिः, ज्योतिर्ह्याधिदैविकं रक्षकं तदपि कालव्याप्तं जातमिति ज्ञापितं अतिदेशेन ॥२८॥ *

SRI SUBODHINI: In this verse, the various bad “omens” which Kamsa saw, while he was awake, are being explained. Usually there are 7 types of “bad omens” which one sees during the “waking” state. This is due to the fact that “death also is our Lord only” – with His 6 Divine attributes plus Himself!

(1) Not seeing one’s head, in the reflection seen on the glass, seeing only the torso in the front, not seeing one’s own nose, ears and the other features of the face,, which usually are seen, not being able to see the head only, although through the touch, one is able to feel the presence of the head-these are some of the “bad omen” which one usually feels and sees, before the striking of “death”.

The “eyes” are endowed with knowledge (Jnana) and are self-illuminating! Due to the existence of “blemish” in the various outside objects, the eyes see really “themselves” (one’s own Aatma) only! In this way, everyone is seeing only our Lord in every place (as the Lord only is present everywhere). But our Lord does hide Himself, through His various parts/divisions. But, due to the will and desire of our Lord, the eyes are not able to see the Lord, although He is present everywhere and in everything!

In the body of Kamsa, his torso, up to the head was “dynamic” in nature and full of “action”. To indicate, this he was not able to see his “head” only – as the head is the seat of “Jnana” (knowledge) and our Lord had disappeared from his head! But, as he has to function in the future, the Lord had kept His Divine aspect of “Sat” (truth) in Kamsa. From this, we can deduce that Kamsa’s destruction was “certain”, but there was some more time before the Lord would do this.

(2) The other “form” of death is seeing the “pairs of two” of those objects which are one in number! This is the second bad omen. When the person is about to die, then the factor of “time” (Kāla) itself shows him these “dual” forms, although our Lord is present everywhere in ONE FORM only! Thus, on seeing the “dual” forms of all objects, it is indicated that Kamsa was on his way to the abode of death!

(3) In the same way, seeing all “brilliant” objects as “two” is considered as the third bad “omen”. Lamp, moon, stars — all these, Kamsa, now saw as being “two” in number! Sometimes by closing the eyes partially, one sees things as “dual” or “many” also, but here, Kamsa saw all these objects as “two” without closing his eyes partially! These brilliant objects, are usually protectors of one’s life — but now they became bad omens — portending Kamsa’s death, as they were enveloped by the factor of time (Kāla) indicating “death”.

छिद्रप्रतीतिश्छायायां प्राणघोषानुपश्रुतिः ।

स्वर्णप्रतीतिर्वृक्षेषु स्वपदानामदर्शनम् ॥२९॥

VERSE 29 Meaning: “Kamsa saw cuts and holes in his own reflection; he was unable to hear the sound of his “life force” (Prana) in his ear (one can listen to the sound of “life” when one puts a finger on the ear, partially closing the ear); he now saw all the trees as having been made of gold; he was not able to see the marks of his own feet in the dust, dirt etc.”

श्रीसुबोधिनी : तत्राप्येकदेशाप्रतीतिरपि चतुर्थं माह छिद्रप्रतीतिरिति, छायायां मध्ये छिद्रं प्रतीयत इति पुरुषोऽयं भगवानिति ज्ञापयितुं, प्रतिच्छाया भवति पुरुषाकृतिः, तं केचित् तेजोभावमाहुः, सर्वत्र विद्यमानं पुरुषव्यवधानात् तावदूरे न दृश्यत इति, तथा सच्चिदानन्दोऽपि तिरोहित इति प्रपञ्च एव

तत्तदाकारेण भासत इति, वस्तुतस्तु छायापुरुषो भिन्नो भगवद्रूपस्तत्र जीवं चेत् निष्कासयेत् तदान्यत्रापि निर्गतो भविष्यति जीव इति ज्ञानवत् छायापुरुषेऽप्यर्धतिरोधानं जीवांशस्यैव, आध्यात्मिकी व्यवस्थैषा त्रिविधा, आधिभौतिकी पूर्वं निरूपिता, तत्रेयं तामसी, प्राणघोषो राजसः, पीतप्रतीतिश्चाक्षुषी सात्त्विकीति, प्राणस्य क्रियैव प्रधानमिति तस्याः कार्यं निर्वर्तितं, इतो भगवान् क्रमशो निवृत्तव्यापारो भविष्यतीति ज्ञापनार्थं सामिकार्याणि निरूप्यन्ते, प्राणघोषस्य कर्णपिधानेऽपि अनुपश्रुतिः, वृक्षेषु सर्वत्र स्वर्णप्रतीतिः वृक्षा हि दारुरूपाः, अग्नेश्च रेतः सुवर्णं, तेषु यद्यग्निः तदा सर्वाभावः अग्नेः रेत एव तेषु दृष्टमित्यर्धनाश एव बोधितः, आधिदैविकमाह स्वपदानामदर्शनमिति, स्वस्य पादानां भूमौ स्थापितानामदर्शनं, भूमिर्देवता तं त्यक्तवतीति तत्पदानि भूमौ नाभिव्यक्तानि भवन्ति ॥२९॥

SRI SUBODHINI: (4) The fourth “bad omen” of not being able to see “one part” of the body in the “reflection” is being explained through this verse. Kamsa now saw dark cuts and holes in his reflection! Everyone is a form of our Lord only. To indicate this, even the reflection takes the same form of our Lord’s only (as everyone is our Lord’s form only). Due to the coming in between of the “brilliance” (of our Lord) which is present everywhere and in everything, one is prevented from seeing very far away objects at a great distance. Hence, many wise people regard the “reflection” as due to the absence of this “brilliance”. IN THE SAME WAY OUR LORD HAS HIDDEN HIS DIVINE ATTRIBUTES OF SAT (TRUTH), CHIT (CONSCIOUSNESS) AND ANANDA (BLISS). DUE TO THIS, ALL THE OBJECTS OF THIS UNIVERSE ARE SEEN BY US WITH DIFFERENT TYPES OF FORMS – ALTHOUGH IT IS OUR LORD WHO HAS BECOME THIS ENTIRE UNIVERSE AND ALL ITS NAMES AND FORMS.

(1) Embracing a "dark" or "bad" omen.

In reality even the reflection is another form of our Lord only as, if the life force from the original person is taken out of his body, then, we will see in the "reflection" also, the same effect! In the same way, the loss of "cognition" (knowledge) gets lost on the departure of one's life force from the body, the "reflection" also is affected by way of "disappearance or hiding" of it's "half-body"! This "spiritual" state is of three kinds. The three types of "physical" state have been already explained, through the seeing of bad "omens". This bad omen is the fourth one and is "Tamasik" in nature.

(5) Not being able to hear the "sound of life-force" is Rajasik in nature. In this, life-force "action" is the most important factor. Now Kamsa was not able to hear this sound. Our Lord had decided to end, slowly, all His "actions" in the body of Kamsa. That he will stop everything — to indicate this, our Lord slowed down all the "tasks" in the body of Kamsa, by "half".

The sound of life force — ANAHATA (ANHAD) was not being heard by Kamsa.

(6) Kamsa was seeing all the "trees" as of "gold", although the trees are "wooden" and "gold" is the brilliance of fire! Thus if one is able to see "fire" in the trees, i.e. gold in the trees, then, one should presume that "destruction of everything" is very near. Through this, it is indicated that nearly "half" of Kamsa had already been destroyed by the will of our Lord!

(7) Kamsa was not able to see the "imprints" of his own feet on the dust, earth etc. This is the "celestial stage". The deity behind this "earth" has now "given up" Kamsa and hence the "imprints" of his feet were not allowed to be put on this earth!

स्वप्ने प्रेतपरिष्वङ्गः खरयानं विषादनम् ।

यायात् नलदमाल्येकस्तैलाभ्यक्तो दिगम्बरः ॥३०॥

VERSE 30 Meaning: "When he slept, Kamsa saw dead corpses hugging him; he saw himself riding, naked, on an ass; he was filled up with oil from head to toe; he had worn a garland of most inauspicious flowers; he saw himself eating food mixed with poison; in this way, Kamsa saw various types of bad omens."

श्रीसुबोधिनी : एवं जागरितानि निरूप्य अवस्थान्तरेपि दुर्निमित्तानि निरूपयति, अन्यथा मृतप्रायो व्याधितो वा जीवेत्, तान्यपि सप्तविधानि, प्रेतस्य परिष्वङ्गः श्मशाने पतितः शवः कंसे गते तदालिङ्गनं करोति तस्य मित्रमयमपि भविष्यतीति, प्रेतानां वा मृतानां समालिङ्गनं साधु समालिङ्गनं समागतोसीति, खरयानमिति, गर्दभारूढमात्मानं पश्यति, काली हि तामसी शक्तिः मृत्युदेवता, तस्या वाहनं गर्दभः सा स्वयानं प्रेषितवतीति, 'रासभेन भ्रम'तीति वाक्यात् विषभक्षणं आधिभौतिकं, एतत् त्रयं सत्त्वरजस्तमोरूपं, प्रेतानामालिङ्गनमेव न तु प्रेतत्वं, गर्दभेन गमनमात्रं न तु यमपुरीप्रवेश, विषस्य भक्षणमेव न तु मरणमिति, सामिकार्याणि पुनस्त्रिविधान्युक्त्वा धर्मिणमपि चतुर्थमाह यायादिति, नलदमालायुक्तमात्मानं दृष्टवान्, महाराजोप्येकाकी यायादिति, आशंसितमेतदिति ज्ञापनार्थं लिङ्प्रयोगः, तैलाभ्यक्तं चात्मानं पश्यति, एकत्वं तामसमिति, दिगम्बर इत्याधिदैविकं, सर्वदेवतामयेन वाससा त्यक्त इति, 'सर्वदैवत्यं वास' इति श्रुतेः, क्रिया पुनः या अन्ते निरूपिता सा तस्य गमननिर्धारं कारयति ॥३०॥

SRI SUBODHINI: After describing the "bad omens" seen by Kamsa, when he was awake, through this verse, the "bad omens" seen by him, while being asleep are being described. There were 7 types of bad omens described earlier, and the number of bad omens seen during his "sleep" also are 7 in number!

(1) Embracing a "dead body", embracing a dead

body, which is lying in the cremation ground; Kamsa will become a friend of these dead bodies, when he eventually will go over there! These dead bodies will then embrace, Kamsa after welcoming him in their midst! — in this way, Kamsa saw himself being embraced by these dead bodies!

(2) Riding an ass — Kamsa saw himself riding on an ass. The celestial deity of death is “Kaali” who is a power of Tamasik nature. The “ass” is the “carrier” (Vaahan) of this celestial deity of death viz. Kaali! This deity of death Kaalika, was seen riding her “ass” and here, what is indicated is, that she had sent her “carrier” ass to Kamsa to indicate her impending arrival, to take away his life!

(3) Eating “poison” — Respectively these three bad omens are Satwik, Rajasik and Tamasik of the “physical” nature. Kamsa saw “embracing” of the dead bodies only. He did not see himself becoming a “dead body”. He saw riding of an ass only by himself, he did not see going to the abode of Yama (the god of death). He saw only eating and consuming poison, but he did not see himself as “dead”! In this way, even in the dream state, Kamsa had finished all the “tasks” only half-way! From the 4th to 7th types of “bad omens”, only our Lord is being described, because of oneness of our Lord with Kamsa (in the ultimate sense).

(4) Kamsa saw himself wearing a garland of inauspicious flowers.

(5) Although he was the king of kings (emperor), Kamsa saw himself to be lonely and alone! Kamsa will go alone to the abode of death (Yamaloka). This is what is indicated. •

(6) He saw himself having taken a full oil bath. Seeing oneself as "lonely and alone" is a Tamasik state.

(7) He saw himself as "naked"! This is a "celestial" bad omen (as dress and clothes are all celestial by nature). As per this scriptural dictum, all the celestial "clothes" also now gave him up or left him, to fend for himself! This is the last bad "omen" and is considered as very bad. This indicates very clearly that Kamsa will die certainly and visit the abode of death.

अन्यानि चेत्थम्भूतानि स्वप्नजागरितानि च ।

पश्यन् मरणसन्त्रस्तो निद्रां लेभे न चिन्तया ॥३१॥

VERSE 31 Meaning: "In this way, on seeing innumerable bad omens, indicating his death, both during the waking and the sleeping stages, Kamsa became very anxious. This anxiety about the impending danger and fear about his death, made him sleepless, throughout the night."

श्रीसुबोधिनी : एवं कानिचित् निरूप्य अन्यान्यपि कालेन सूचितानि दृष्टवानित्याह अन्यानि चेति, चकारात् स्वप्नेपि, विशेषतः अनुक्तौ हेतुमाह इत्थम्भूतानीति, चकारादेतान्यपि पुनः पुनर्दृष्टानि, किञ्च स्वप्ने यत् जागरणं तत्राप्येतानि दृष्टानीत्याह स्वप्नजागरितानीति, चकारात् स्वप्ने यः स्वप्नः तत्र तदुपयोग्यानि दृष्टानीति, न केवलमेतानि दृष्टानि किन्तु स्वकार्यमपि चक्रुरित्याह पश्यन् मरणसन्त्रस्त इति मरणात् सन्त्रस्तः मरणं निश्चित्य त्रासं प्राप्तवानित्यर्थः, एतदर्धरात्रसमये, ततः प्रभृति चिन्तया निद्रां न लेभे ॥३१॥

SRI SUBODHINI: This verse describes the bad omens, which Kamsa saw at all the other times, including both the stages, when he was awake or during sleep. A detailed description of these bad omens is not given, only a general description of "such as these" has been given,

as having been seen by Kamsa. Not only did he see these bad omens, but these omens indicated that he will meet with his death certainly. On realizing this, and on understanding about the certainty of his own death, Kamsa got very much afraid and this "fear" happened at the middle of the night. Due to this anxiety about his life made him sleepless also.

व्युष्टायां निशि कौरव्य सूर्ये चाद्भ्यः समुत्थिते ।

कारयामास वै कंसो मल्लक्रीडामहोत्सवम् ॥३२॥

VERSE 32 Meaning: "Oh King! who is an ornamental jewel of the Kuru clan! The night went away, the dawn came. The sun rose in the east. Kamsa got up, and ordered his servants for the commencement of the festival of "wrestling games".

श्रीसुबोधिनी : एवमपि न निवृत्त इत्याह व्युष्टायामिति, कौरव्येति विश्वासार्थं सम्बोधनम्, निशिव्युष्टायां प्रभातायां सत्यां दोषे अपगते गुणोपि जाते सूर्ये चाद्भ्यः समुत्थित इति, 'अद्भ्यः प्रातरुदेत्यपः सायं प्रविशति', 'य उदगात् महतोर्णवा'-दित्यादिश्रुतेः, चकारात् लोकेष्वप्युत्थितेषु त्रैवर्णिकानामावश्यककर्मानन्तरं च, मल्लक्रीडामहोत्सवं कारयामासेति, मल्लक्रीडाप्रधानोयं महोत्सवः, यस्मिन् महोत्सवे मल्ल क्रीडन्ति, लोकवञ्चनार्थं तमेकं परिकल्पितवान् ॥३२॥

SRI SUBODHINI: After realizing about the certainty of his own death, arising out of the bad omens seen by him, Kamsa, did not give up the performance of his various tasks. This is explained in this verse. That the king should have determined faith in these Divine Leelas of our Lord — that is why Shri Sukadeva has addressed the king as the "jewel among the Kuru clan".

The night went away. The morning came. The "blemish" of the night went away and the "virtue" of

sunlight came in. In the scriptures it is written that the "sun" comes out of "water" and also sets in "water" (i.e. the big oceans). On the rise of the sun and on everybody getting awakened and after the first three castes completing their morning duties, Kamsa desired to celebrate the festival of "wrestling games". In these games, the primary importance is given to the wrestlers. Kamsa had arranged for these wrestling games only with a view to cheat the people of Mathura city, (i.e. the Lord to be killed by the wrestlers during the "games"!).

आनर्चुः पुरुषा रङ्गं तूर्यभेर्यश्च जघ्निरे ।

मञ्चाः स्वलङ्कृताः स्रग्भिः पताकाचैलतोरणैः ॥३३॥

VERSE 33 Meaning: "The servants arranged the "wrestler's ring" in a very proper way. The musical instruments of Turahi. Nagade and others began to be played. The ring and the entire area was made attractive through flags, flowers, Torans and buntings."

श्रीसुबोधिनी : तत्र सम्भारानाह आनर्चुरिति, पुरुषा अधिकारिणः, रङ्गं रङ्गप्रदेशं आनर्चुर्लेपादिना पूजिवन्तः, तत् हि भूम्यन्तरिक्षाकाशात्मकं, तत्र भूमिप्रदेशस्य पूजोक्ता मध्यप्रदेशस्याह तूर्यः, तूर्यो वा मङ्गलवाद्यानि भेर्यश्च उत्सवसूचकानि चकारादन्यानि जघ्निरे शब्दिताः, भेरीणां हननाभावात् ढोल्लाकापरपर्यायो वा भेरीशब्दः, विसर्गलोपः तूर्यशब्दो वा, तूर्याणि भेर्यश्चेति, उपरि शृङ्गारमाह मञ्चा स्वलङ्कृताः इति, सर्वत्र मालाभिः स्वलङ्कृताः पताकादिभिश्च, वस्त्रमयानि च तोरणानि वस्त्रैस्तोरणैश्चैवेति वा ॥३३॥

SRI SUBODHINI: Through this verse, the arrangements made in the arena and the "wrestler's ring" are being explained. The servants at first cleaned and spruced up the entire area. The wrestler's ring will be open to the sky, so that it will be bright. The earth was worshipped and the area exposed to the sky was also worshipped

through the playing of several instruments, which made auspicious sounds e.g. the Turahi, Nagade and others. These "sounds" made everyone feel that a big festival was going to be celebrated here. The arrangements made for the "seating" arrangements indicate also the "worship" done for the part of the "sky" opening for the wrestler's ring! Here the beautification was done through garlands of flowers, flags, buntings etc. there were "Torans" made of cloth and other embellishments.

तेषु पौरा जानपदा ब्रह्मक्षत्रपुरोगमाः ।

यथोपजोषं विविशू राजानश्च कृतासनाः ॥३४॥

VERSE 34 Meaning: "On the allotted and earmarked seats, the Brahmins, the warrior class, all the citizens, people living in the satellite towns and famous rich and noble persons, got seated."

श्रीसुबोधिनी : एवमलङ्कृतस्य रङ्गस्थानस्य उपयोगमाह तेषु पौरा इति, आदावुपरि विनियोगः तेषु मञ्चेषु पौराः पुरवासिनो जानपदा देशवासिनश्च ब्रह्मक्षत्रौ पुरोगमावग्रे उपविष्टौ येषां मञ्चानां, बहुत्वसूचनायाह यथोपजोषमिति, ये समाहूताः खण्डमण्डलाधिपतयो राजानः ते कृतासनाः दत्तासनाः सन्मानार्थं युद्धार्थं चकारात् राजकीयाश्च कृतमासनं येभ्य इति ॥३४॥

SRI SUBODHINI: Through this verse, the use made of the vast arrangements made is indicated. In the upper portions of this dais, sat the Brahmins and the warrior class. The citizens of Mathura and the people from the provinces sat also comfortably. There was no dearth of seats, as they were innumerable. In specially allotted seats, sat the satellite kings, the Maharajas, respected guests, and those who were invited, with a view to give a fight with our Lord and Shri Baladeva along with their officers and others.

कंसः परिवृतोमात्यै राजमञ्चमुपाविशत् ।

मण्डलेश्वरमध्यस्थो हृदयेन विदूयता ॥३५॥

VERSE 35 Meaning: “Kamsa had made for himself, the “king’s seat”, separately at a higher place. He came and sat on this seat accompanied by his satellite kings and his ministers. Even at this time, his heart was pounding with fear and uncertainty.”

श्रीसुबोधिनी : कंसोप्युपविष्ट इत्याह कंस इति, अमात्यैः परिवृतः राजमञ्चं मध्ये श्रेष्ठत्वेन विनिर्मितमुपाविशत्, तत्र मण्डलेश्वरा अप्युपवेशिता इत्याह मण्डलेश्वरमध्यस्थ इति, मण्डलेश्वराणां मध्ये तिष्ठतीति बहिः शोभा निरूपिता, हृदयेन विदूयता उपलक्षितः सहितो वा तेनान्तः शोभाभाव उक्तः ॥३५॥

SRI SUBODHINI: Through this verse, Kamsa’s coming over there and taking his seat is being explained. He was surrounded by his ministers. He sat on a high specially made seat fit for the “kings”. He sat high in the midst of all other satellite kings. By sitting like this, his “outside” brilliance was exhibited — but there was no “brilliance” in his “inside” as his heart was filled and trembling with fear and anxiety. This indicates that he was without any happiness in his self.

वाद्यमानेषु तूर्येषु मल्लतालोत्तरेषु च ।

मल्लः स्वलङ्कृता दृप्ताः सोपाध्यायाः समासत ॥३६॥

VERSE 36 Meaning: “The musical instruments like Nagade were being played. In the middle, the sounds made by the pounding made by the wrestlers were being heard also. At this time, proud wrestlers entered the arena, beautifully dressed up in exquisite clothes and ornaments, accompanied by their respective teachers (Gurus).”

श्रीसुबोधिनी : वाद्यानां निमित्तत्वेन मध्यस्थानामुपयोगमाह वाद्यमानेष्विति, तूर्याणां वाद्ये मङ्गलप्रतीत्या सर्वे मल्लाः समागताः, तत्र च मल्लानां तलशब्दाः आस्फोटनरूपाः उत्तराणि येषाम्, तूर्यैराकारिता इव मल्लाः आस्फोटनतलशब्दान् कृत्वा आगता एव वयमित्युत्तरमिवोक्तवन्तः, एवमाकारणं प्रतिवचनं च सत्यवाक्यानामागमननिमित्तमुक्तं, ततस्ते समागता इत्याह, मल्लाः स्वलङ्कृता इति, अद्य विद्याप्राकट्यमिति मल्लीरीत्या अलङ्कृताः, अथवा कटकादिभिरेव, यतो दृप्ताः केवलं शोभार्थं गच्छामः, न तु कश्चिदस्माकं प्रतिपक्षोस्तीति, अथवा, भगवतो माहात्म्यं श्रुत्वा अभीताः कथमागता इत्याशङ्क्याह दृप्ता इति, विद्याबलमपि तेषां नास्तीति सूचयितुमुपाध्यायसहिता आगता इत्युक्तं, बुद्धिदोषाभावं ज्ञापयितुं वा भगवता तथा कृताः, सम्यगेव पुरस्कारपूर्वकं रङ्गस्थानमाविशन् ॥३६॥

SRI SUBODHINI: Through this verse, the use of the middle of the “wrestler’s ring” is being explained as various musical instruments were being played in this area. On hearing these auspicious sounds, all the wrestlers came over to this arena. In the midst of these musical notes, the sounds made by the pounding of the wrestlers were also heard in such a way, that it looked as though they were giving “proper reply” to the musical notes being played! In this way, all the wrestlers were invited to come to the arena. The wrestlers were scheduled to show their knowledge and prowess there in the arena. Hence they came there dressed up properly as wrestlers. Many of them might have also thought, that there were no “equals” to them, who will challenge their supremacy! They were very proud in this way. Due to this pride, they were seen wearing thick gold bangles, wristbands and ear ornaments, to show their importance and power. They were very egoistic wrestlers. Even though, they had heard about the glory and greatness of our Lord, fearlessly they came to the ring. They had all come along with their own teachers

(masters, Gurus). Through this, it is indicated that these wrestlers were not fully equipped with the highest knowledge about wrestling i.e. they were not having the strength of due and full education about wrestling. Thus our Lord's glory will not be fully recognized, if he were to defeat these "half-baked" (i.e. having half knowledge) wrestlers. In fact, our Lord will get the "blemish" of defeating wrestlers, who were not fully proficient in the art of wrestling. Our Lord, with a view to remove this "blemish" only, gave these wrestlers that type of "intellect" through which, they thought it necessary to bring along their "teachers" also! In other words, all this happens as per the will of our Lord. Due to this, all these proud wrestlers made a "dramatic" entry with great ostentations, into the arena.

चाणूरो मुष्टिकः कूटः शलस्तोशल एव च ।

त आसेदुरुपस्थानं वल्गुवाद्यप्रहर्षिताः ॥३७॥

VERSE 37 Meaning: "The prominent and famous wrestlers like Chanoora, Mustika, Koota, Sala, Tosal and others sat near the arena and became cheerful on listening to the music which was pleasing to their ears."

श्रीसुबोधिनी : ततः सर्वेष्व्वागतेषु चाणूरादयो युद्धभूमिं युद्धावेशेन समागता इत्याह चाणूर इति, पञ्चैते दैत्यप्राणरूपाः पञ्चैव उपस्थानमागताः, उपसमीपे स्थीयते अस्मिन्निति यत् युद्धस्थानं, चकारात् तत्सेवका अपि आसेदुः, आगतानामुत्साहमाह वल्गुवाद्येन प्रहर्षिता इति ॥३७॥

SRI SUBODHINI: One by one, all the wrestlers came into the arena. This verse describes the entry of wrestlers like Chanoora and other prominent wrestlers, who were very "fired" with the spirit of giving a good fight! The five wrestlers like Chanoora were the "life forces" of these demons and all these five wrestlers came

there, accompanied by their servants and sat near the wrestler's ring. They now listened to the beautiful musical instruments and got very enthusiastically eager and full of fighting spirit. They were seen as pleased and cheerful too. In this way, they came to this arena:

नन्दगोपादयो गोपा भोजराजसमाहूताः ।

निवेदितोपायनास्ते एकस्मिन् मञ्च आविशन् ॥३८॥

VERSE 38 Meaning: "During this time Nandagopa and others also came. He gave all the presents to Kamsa. Kamsa also welcomed him very well with due honours. They also sat on the dais."

श्रीसुबोधिनी : एवं सर्वसामग्रीसम्पत्तौ समाहूता नन्दादयः समागता इत्याह नन्दगोपादय इति, बालकास्तु भगवन्मित्राणि भगवतैव सहागमिष्यन्ति, नन्दगोपसदृशा ये ते भोजराजेन अप्रतिहताज्ञेन समाहूताः समानीतान्युपायनानि निवेद्य, यतो गृहादेवोपायनानि गृहीतवन्तः, तदाह त इति, सर्वदा वा तदधीनाः, प्रसिद्धाः वा, प्रसिद्धैरुपायनं देयमिति, विजातीयैः सह कलहशङ्कया दुर्बलाः एकस्मिन्नेव मञ्चे आविशन्, अनेन मञ्चानां स्थूलता निरूपिता ॥३८॥

इति श्रीभागवतसुबोधिण्यां श्रीमद्वल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे वीर्य निरूपणे द्वाचत्वारिंशोऽध्यायविवरणम् ॥४२॥

SRI SUBODHINI: In this way, after having made all the arrangements in the arena, Nandagopa and others, who were specially sent for through Akrura, came there and sat on the dais. This is explained in the verse. The Gopa boys, who had come with Nandagopa will come only with our Lord to the arena later. The other Gopas who were of the same age as Nandagopa, who were under the control of the force of authority of Kamsa, had come with a lot of presents to Kamsa, as they were invited to attend this

festival. They were all fully under the control and domination of Kamsa. Others who were famous came there with due presents to be given to the king and sat there. These people of Vraja were very weak and hence did not think it appropriate to fight with these demoniac persons such as Kamsa and his "cohorts". They were also afraid. Hence they sat in a separate dais together as there were many such seating places in the arena.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 42th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāṇa.

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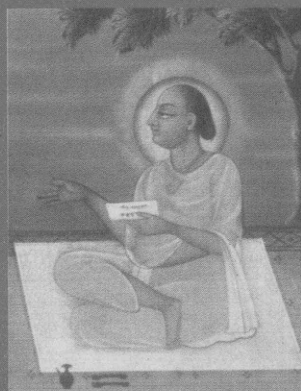
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निगमकल्पतरोर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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